

Y O U T H , *11-12*  
*Scripture - Remembrancer :*  
O R,  
S E L E C T S A C R E D S T O R I E S ,  
By Way of  
Familiar Dialogues,  
I N  
Latin and English;

With a short APPLICATION to each Story;

The Original by

*e. R. C. Harteillon*  
SEBASTIAN CASTALIO;

To which are Added,

Some *Explanatory Remarks*, (never before publish'd) in order to  
enlarge the *Ideas of Children*, and render their *Earliest Studies*,  
not only instructive, but entertaining.

---

By D. BELLAMY, of *St. John's College*, in OXFORD.

---

*GOD'S Pow'r in NATURE's ampler BOOK we find,  
But the less VOLUME does express his Mind;  
THIS with the Fabrick of the World begun,  
Elder than LIGHT, and shall out-last the SUN.*

*12 Le* WALLER.

---

L O N D O N :

Printed for, and Sold by *J. Robinson*, at the *Golden Lion* in *Ludgate-Street*; *H. Chapelle*, at *Sir Isaac Newton's Head*, in *Grosvenor-Street*; and *J. Leake*, Printer, in *Angel-Street*, *St. Martins Le Grand*.

M.DCC.XLIII.

*18*





TO HIS  
HIGHNESS Prince GEORGE;  
ELDEST SON  
of his  
ROYAL HIGHNESS  
*Frederick, Prince of Wales;*

THESE  
SCRIPTURE-HISTORIES

ARE

*most humbly Inscrib'd,*

*(With all due Submission and Respect)*

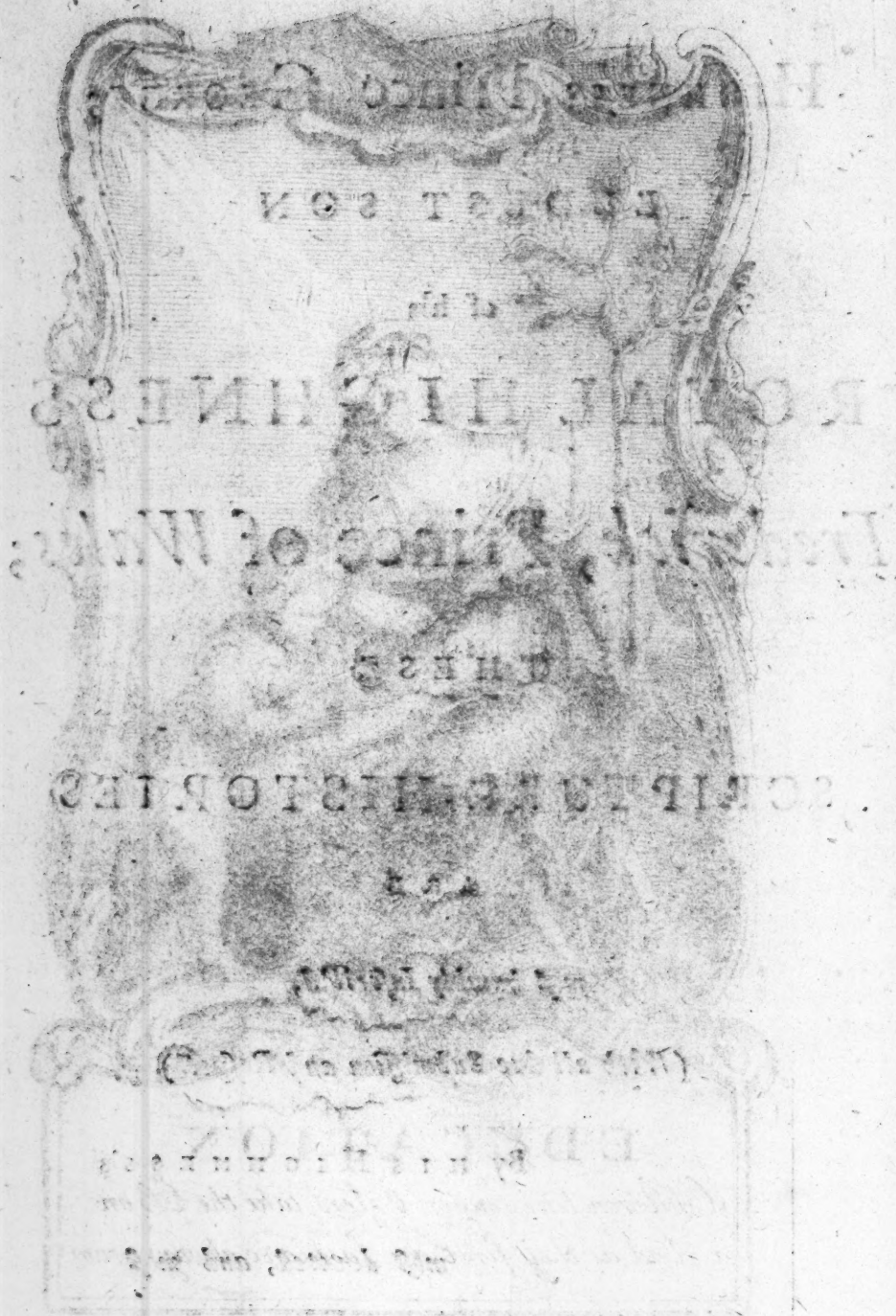
By HIS HIGHNESS's

*most devoted, and most*

*obedient Servant,*

D. BELLAMY.







T H E

## *Frontispiece Explain'd.*

**E** D U C A T I O N is here represented by a *grave Matron*, with a hopeful *little Boy* under her Tuition : She is *richly dress'd*, to denote the *Advantages* of *Learning* in general : The *Celestial Rays*, that dart down on her *Bosom*, intimate, that Heaven prospers the Undertakings of the *Virtuous* : The *Rod* in her *Left-Hand* denotes, that *Correction*, with *Prudence* and *Moderation*, is absolutely necessary at proper *Seasons* : And the *Sapling*, which she holds in her *Right*, informs us, that *Youth* are pliant at first, and ready to bend which *Way* soever we please ; ready to take any *Impressions* we think proper to make upon them ; but if neglected till they grow in *Years*, like *Plants* full grown, they'll break before they'll bow ; and 'twill then require *Abundance* of *Art*, as well as *Pains*, to cultivate their *Minds* ; since ill *Habits*, when once contracted, are the most difficult *Things* in *Nature* to be remov'd.







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# THE PREFACE.

AS the Education of Children is a Concern of the last Importance ; and as their future Happiness or Misery, in a great Measure, depends on the first Impressions that are made upon them, it is doubtless a Duty incumbent on every Parent, Tutor, or Governess, to be peculiarly careful, in the Direction of their earliest Studies. Tho' the Path to Knowledge, 'tis true, ought to be strew'd with Roses, and whatever Book is recommended to their Perusal, should be as gay and entertaining as possible ; yet Nothing should be put into their Hands, but what is equally instructive, and strictly virtuous. And if the inoffensive *Tales* and Moral *Allusions* of the *Antients* have always been, and ever will be look'd upon, as proper and rational Amusements, for forming the Minds of Youth ; I know no Reason, why a judicious Collection of *true Stories* should not have as happy an Influence, and be, in all Respects, as worthy of their daily Attention ; and more especially of *Scripture-Histories*, as being, doubtless, superior to either. 'Tis with this View, that I have publish'd the following Sheets : And should this *First Attempt* meet with a favourable Reception, the *Proprietors* are determin'd to compleat this *Historical Compendium*, on the same Plan.

As the Reputation of our Author has been so long establish'd, and *this Work* of his, in particular, has pass'd thro' such a Multitude of Editions, it would be altogether needless, if not impertinent, to expatiate in its Commendation. All the Apology, therefore, that can be requisite, must be with Regard to my *own Translation*, and the *Remarks*. As to the First, I freely own myself no Friend to literal Versions, since, however justly they may be perform'd, they are too apt to make Children indolent and incurious, as they set an Author before them in the worst, and most disadvantageous Light. As to the *Remarks*, they are  
princi-



## The P R E F A C E.

principally extracted from the best Authors I could meet with, and introduc'd, in Hopes of their being thought really useful, and an additional Amusement.

All I have to say in Regard to the *Accents* is this, that I have only plac'd them, where I thought they were most necessary, to prevent a vicious Pronunciation; and should they be too often omitted, or what is worse indeed, thro' Inadvertency, be any ways misplac'd, I flatter myself, that every candid and good-natur'd Tutor will point out such casual Errors to their young Pupils, for whose Ease and Convenience alone those Marks are inserted: But as for those Eagle-ey'd *Cynicks*, with whom, a wrong Accent, a Letter lost, or an improper Point, is deem'd an Error never to be forgiven, their severest Censures will give me no Manner of Concern; for as *Dean SWIFT* has facetiously observ'd;

*What Folly 'tis a Weight to lay  
On what detracting People say?  
For let Mankind discharge their Tongues  
In Venom, 'till they burst their Lungs,  
Their utmost Malice cannot make  
Your Head, or Tooth, or Finger ache;  
Nor can ten hundred thousand Lies  
Make you less virtuous, learn'd, or wise.  
The most effectual Way to baulk  
Their Malice, is, ——— to let 'em talk.*

THO' I am not insensible of the Weakness of my own Performance, yet, such as it is, I freely submit it (with all its Imperfections) to the Censure or Approbation of the Publick. I have but one Word more to add, and that is, ingenuously to confess, that the *Introductory Essay* is not properly my own, but an *Abstract* only of a long, and curious *Dissertation* of Mr. ROLLIN's, whose Labours for the Service of Youth are universally admir'd, and whose Name, in all Probability, will ever be remember'd with the utmost Deference and Esteem.

SOME



SOME  
GENERAL REFLECTIONS  
ON THE  
*Invaluable Benefits*  
OF A  
Liberal Education,

By WAY of

INTRODUCTION.



ALL skilful and industrious Tutors, who make the Instruction of their Pupils both their Duty and Delight, have Three principal Objects in their View, in the due Discharge of the important Trust repos'd in them. Their first Concern is, to cultivate their Minds with all those Aids of Learning, whereof their Years are capable. From thence they proceed to rectify and form their Hearts, by the Principles of Ho-



nour and Honesty. And for the Completion of their Work, and carrying it to the highest Pitch of Perfection, they use their utmost Endeavours to establish them in the Principles of their most holy Religion.

IN order to entertain an adequate Idea of the great Advantages which arise from the habituating of *Youth* to the Study of such Arts and Sciences, as are suitable to their Years, we need only reflect on the vast Difference and Distinction, which Learning makes, not only between one Man and another, but between two different Kingdoms.

THO' the *Athenians* possess'd but a small Territory in *Greece*; yet by carrying the *Liberal Arts* and *Sciences* to Perfection, they compleated their own Glory.

ROME, which had made herself Mistress of the World by her Conquests, became the Object of its Wonder and Imitation, by the Improvements which She made in almost every Art.

AFRICK, on the other Hand, thro' her Neglect of Literature, is grown altogether unfruitful, and even fallen into that Barbarity of which it bears the Name.

THE Reverse has happen'd amongst the Northern Nations. They were long look'd upon as rude and barbarous; as Persons of no Taste for Wit, or Ingenuity: As soon, however, as Learning was happily introduc'd amongst them, they sent abroad Proficients in all Arts and Sciences, who have equall'd at least, if not surpass'd, what other Nations have ever produc'd.

As the Arts and Sciences gain Ground in any Nation whatsoever, the Inhabitants thereof are in Proportion transform'd into new Creatures. From whence it may justly be concluded, that the Minds of Men are near upon a Level  
in

## I N T R O D U C T I O N.

iii.

in all Parts of the World ; that all the Difference and Distinction between One and Another, is principally, if not altogether, owing to a liberal Education ; that according to the Neglect, or Cultivation of the Sciences, whole Nations rise or fall ; and that their future Prosperity or Declension in a great Measure depends upon them.

HOWEVER, without having further Recourse to History, let us take a transient View of what, for the generality, occurs in the Course of Nature. From thence we may discern what a wide, and almost infinite Distance a little Art and Industry will make between two Tracts of Land of equal Value. The One, if uncultivated, remains wild, and is over-run with Weeds ; the Other, under the Care of the skilful Gardener, is richly laden with Fruits of all Kinds, and of the most delicious Flavour ; is embellish'd with a vast Variety of particular'd Flowers ; contracts within a few Acres, whatever is most curious, most proper for the Nourishment and Support of the Owner, and most entertaining to his Eye ; becomes, in short, a pleasing Epitome of all that is most valuable in the different Seasons of the Year, and in the remotest Countries. And thus it is with the *Mind*, which ever repays the Care, which we take in the Cultivation of it, with the utmost Gratitude and Profusion. That's the Soil, which every One, who is conscious of his high Descent, and for what great and worthy Purposes he was created, is under an indispensable Obligation to husband and improve to the best Advantage ; a Soil both rich and fertile, capable of the noblest Productions, and alone worthy of all its Care.

THE *Mind* is actually refresh'd and invigorated by those sublime Truths, with which she is supplied by the Help of Study. It gradually encreases, and grows up, as it were, with those great Men, whose Operations are the Objects of its Attention. It strives, by a laudable Emulation, to attain to their Honour and Fame, and has just Grounds to expect it, from that Success which they have met with. Unmindful of its own Frailty

and Imperfection, it makes glorious Attempts to rise with them above its usual Pitch. Being but poorly provided of itself, and contracted within a narrow Compass, it has too often but small Scope of Invention, and its Powers are with Ease exhausted. Study, however, compensates for all its Imperfections, and supplies its various Necessities from abroad. It opens the Understanding by foreign Aid, extends its Views, enlarges its Ideas, and renders them more lively and distinct. By Study, we are taught to consider Truth in a Variety of Lights, to discern the Copiousness of Principles, and draw the remotest Conclusions from them.

AT our first Entrance into the World, we are overwhelm'd with a Cloud of Ignorance, which is very much augmented by the false Prejudices and Prepossessions of a bad Education. By Study, however, the former is dispers'd, and the latter corrected. It gives Rectitude and Exactness to our Thoughts, and Strength and Vigour to our Reason. It aids and assists us in the regular and just Arrangement of whatever we propose to write or speak, and presents the brightest Sages of Antiquity to our View, as the noblest Patterns for our Imitation. By setting their Judgment and Discretion before us in a fair and advantageous Light, we walk with Safety under their friendly Guidance and Direction.

WAS this Study of no other Use, than that of acquiring an Habit of Labour, the attaining of a Steadiness of Mind, and subduing our Aversions to such Things, as seem to give a Check to the natural Bent of our Inclinations, it would notwithstanding prove a Concern of the last Importance. In Effect, it draws us off from Indolence and Inactivity, from a corrupt Taste for Gaming, from a too violent Pursuit of the Diversions in Fashion, and, in short, from a too partial Indulgence of our inordinate Appetites and Affections: It fills up to Advantage all our vacant Hours, and renders that Leisure highly agreeable, which, without the Aid of Study, is a Kind of Death, and the Grave (if I may be indulg'd the Expression) of a Man alive. IN



## I N T R O D U C T I O N. v.

IN a Word, *Study* enables us to pass a right Judgment on the Labours of other Men, to associate ourselves with Persons of Merit and Understanding, to have a Share in the Conversation of the most polite, without which we should be dumb, and have no Opportunities of exerting those rational Faculties, which the Indulgence of Heaven has bestow'd upon us.

THE next grand Article in the Instruction of Youth, which demands a Tutor's most serious Attention, is the Conduct of their Manners.

WERE there no nobler Views in Instruction than the Improvement of Youth in Learning, how valuable soever it may be; were it to aim only at the Enlargement of their Ideas, without a due Regard to the forming of their Hearts; it would not answer what might justly be expected from it, nor conduct us to one of the principal Ends for which we were created.

IF we examine the Nature of the human Species ever so transiently, we cannot but discover, that Man is a sociable Creature, and not made for himself alone. Providence has allotted him a proper Sphere to move in: He is the Member of a Community, the Advantages whereof he ought, as much as is in his Power, to promote.

HOWEVER, amongst the vast Variety of Employments, which distinguish one Man from another, all Publick Posts of Trust require the most shining Talents, and a more than common Share of Wisdom and good Conduct.

Now 'tis Virtue alone, that qualifies a Man for the due Discharge of any such important Offices with Honour and Applause. It is the good Intentions of the Heart, that distinguish him from the common Herd of Mankind, and render him a proper Instrument for the Promotion of social Happiness. 'Tis Virtue, that gives him a true Taste of solid Glory, that inspires him with a Zeal for his Country, and with proper Motives to serve it to the  
ut-

vi.      I N T R O D U C T I O N.

utmost of his Power: It is Virtue, that prompts him to think nothing truly valuable, but Sincerity and Justice; nothing agreeable, but a Conscience void of Offence towards God and Man; and nothing odious or shameful but what is vicious. It is Virtue, in short, that habituates him, in all his Actions, to have a single Eye to the Judgment and Approbation of Posterity, and to look down with Contempt on the faint and languid Glitter of a false Glory, which, in the Compass of a few Years, will vanish like a Vapour.

THE End of all Study therefore, is to make Men virtuous. The End of Instruction, in the Opinion of *Plato*, was to reform the Manners of Youth: And whoever departed from that great Principle, did by no Means deserve the Esteem or the Approbation of the Publick.

WE may with Ease apply this Principle to the Study of Literature, and all the liberal Arts. It instructs us not to disregard them, but, like the industrious Bee, to extract all the Honey, that can possibly be expected from them.

Now the Use that ought to be made of them is, to inspire young Persons (by a proper Application of the Maxims, Examples, and remarkable Events, which are transmitted to us in the Writings of the most approv'd Authors) with the Love of Virtue, and an Abhorrence of Vice.

YOUTH stand in Need of a faithful and constant Monitor, and an Advocate to plead with them in the Cause of Truth, Integrity, and right Reason, who shall point out the Errors that prevail in the World, and lay down some certain Rules, by which they may discern them.

BUT who must this Monitor be? Shall their Tutors form set Lessons for their Improvement in this Particular? By no Means. Children take the Alarm at the very Name of Lessons, are on their Guard, and turn a deaf Ear to all such Admonitions.

## I N T R O D U C T I O N. vii.

IN order therefore to preserve them from the Contagion of the present degenerate Age, they must be carried back into distant Countries, as well as Times, and the Opinions and Examples of the great Men of Antiquity must be oppos'd to the false Maxims, and bad Examples, by which the greater Part of Mankind are deluded and led astray. Youth will attend with Pleasure to such Lectures, as are recommended to them by a *Scipio* or a *Cyrus*; and such Instructions, conceal'd under the pleasing Mask of Stories, will make a deeper Impression on their Minds, as they appear artless, and seem to be laid before them without Design.

By the great Examples, and amiable Characters, which are to be met with in History, our Youth are taught to have an early Sense of what is excellent, to have a Taste for Virtue, and to fix their Attention on real Merit. From hence they learn, to form a just Judgment on Mankind, to conquer popular Prejudices, and to look upon a real Service done to a Friend in Distress, preferable to the Conquest of an Enemy in the Field of Battle.

'Tis doubtless a very just Observation, that Nothing is more apt to inspire Sentiments of Virtue, and create a Detestation of Vice, than the Conversation of Men of Merit. And this Advantage is principally to be drawn from the Perusal of the best Authors. It forms a Kind of Relation betwixt us and the greatest Men amongst the Antients. We converse with them; we live with them; we hear them discourse, and are Witnesses of their Actions.

WHEN a Tutor has gone thus far, and has instill'd the Principles of Honour and Honesty into the Hearts of his Pupils, he is to take one Step farther, and to use his utmost Endeavours to confirm them in the Principles of their most holy Religion. This is the most important and essential Point, and should be the chief End of all their Instructions. Tho' Religion should not be always in their Mouths, yet it should be ever in their Minds, and never out of Sight.

T H E R E



THERE are a thousand Passages to be met with in the Writings of the Pagans themselves, which furnish a judicious Tutor with such Reflections as are proper to give Youth an adequate Idea of the Sanctity, and superior Excellence of the Christian Religion to any other whatsoever.

AND such Passages ought frequently to be thrown in Children's Way ; as Instruction by Examples is more effectual and persuasive, than that by Precepts.

To sum up all in a few Words, Reason then, after having grac'd the Understanding of a Scholar with the Knowledge of all human Sciences, and strengthen'd his Heart with all the Moral Virtues, must at length resign him into the Hands of Religion, that he may learn from thence, how to make a right Use of all that has been taught him, and be consecrated for Eternity. Reason should inform him, that without the Instructions of this new Master, all his Labour would be but a vain Amusement: Reason, in fine, should suggest to him, that it is his greatest Happiness and most indispensable Duty, to make all his other Acquisitions and Talents subservient to his Religion.





DIALOGORUM SACRORUM  
S. CASTALIONIS  
LIBER PRIMUS.

The FIRST BOOK of  
S. CASTALIO'S  
DIVINE DIALOGUES.

ADAMUS. Gen. iii.

ADAM. Gen. iii.

ARGUMENTUM.

The ARGUMENT.

SERPENS Evam, & Eva  
porro Adámum impellit ad  
vescendum fructu vetito: Deus  
verò ipsos tres ad tótidem pœ-  
nas damnat.

THE Serpent tempts Eve,  
and Eve prevails on Adam,  
to eat of the forbidden Fruit;  
but God denounces a distinct  
Judgment on each Transgressor.

INTERLOCUTORES.

The SPEAKERS.

Serpens, Eva, Adámus, Je-  
hóva.

The (1) Serpent, (2) Eve, (3)  
Adam, and (4) Jehovah.

SERPENS:

SERPENT.

CUR vetuit vos Deus ves-  
ci ex ómnibus arbóribus  
pomárii?

WHY has not God permit-  
ted you to eat (*indiffer-  
ently*) of all the Fruits  
of the (5) Garden?

EVA.

EVE:

Licet nobis vesci fructibus  
árborum pomárii: Tantùm Deus  
nobis interdixit eá árbore, quæ  
est in medio pomário, ne vesce-  
rémur fructu ejus, nève étiam  
attingerémus, nisi vellemus mori.

We may eat of the Fruit of all  
the Trees in the Garden, (6) One  
only excepted, which stands in  
the Midst thereof, and which  
God has forbidden us to touch,  
lest we should (7) die.

B

SER.

SERPENS.

Nequâquam moriëmini propterea: Sed scit Deus, si comederitis de eo, tum oculos vobis apertum iri, atque ita vos fore tanquam Deos, scientes boni atque mali.

EVA.

Ita planè videtur, & fructus ipse est pulcher sanè visu: Nescio an sit ita dulcis gustatu; veruntamen experiar. --- Vah! quam dulcis est! Impertiendum est etiam marito. --- Mi vir, si scires quam sapiens sit hic fructus, jamdudum comedisses. --- Accipe.

ADAMUS.

Quando ita vis, faciam. -- Ah! flagitium fecimus.

EVA.

Quid est?

ADAMUS.

Nonne vides, misera, nos esse nudos?

EVA.

Video, & me pudet: -- Sed quid nobis faciendum est?

ADAMUS.

Texamus nobis subligacula ex foliis, quibus tegamus pudenda.

EVA.

Bene mones: Et est hic ficus foliis magnis, & aptis huic rei.

SERPENT.

You shall never die on that Score; for God knows, that in the Day ye eat thereof, your Eyes shall be (8) *open'd*, and ye shall be as (9) *Gods*, knowing (10) *Good and Evil*.

EVE.

What you say seems plausible enough; and the Fruit indeed is very engaging to the Eye: Whether it be so agreeable to the Taste, or not, I cannot say; however, I'll try. Oh! --- what a delicious Flavour it has! --- My Husband must participate. --- If you did but know, my Dear, how luscious this Fruit is, you had indulg'd your Appetite long ere this. --- Do but taste it.

ADAM.

To oblige you, my Dear, I will. --- Alas! we have (11) *sinned*.

EVE.

Wherein?

ADAM.

Unhappy Creature, don't you perceive that we are (12) *naked*?

EVE.

I do, and am quite asham'd. -- But what is to be done?

ADAM.

We'll (13) *sew* some Leaves together, and make us (14) *Aprons* to hide our Nakedness.

EVE.

Your Motion's good. -- And here's a wide-spreading Fig-Tree, that will answer the End propos'd.

ADAMUS.



LIB. I. D I A L O G U S I. 3

ADAMUS.

Sed Onos infelices! - Videor  
mihi audire vocem.

EVA.

Jen va est. -- Miseram me!  
terro ne deprehendat nos nudos.  
-- Abdamus nos in hoc densum  
nemus.

JEHOVA.

Heus! heus! -- Adame, ubi  
es?

ADAMUS.

Auditâ voce tuâ in pomârio;  
têrritus sum; &, quia nudus  
eram, abscondi me.

JEHOVA.

Unde didicisti te esse nudum?  
Numnam comedisti de árbore;  
de quâ præceperam tibi ne co-  
méderes?

ADAMUS.

Comédi quidem, sed præbuit  
múlier, quam tu adjunxisti mi-  
hi.

JEHOVA.

Quidnam fecisti, múlier?

EVA.

Decepta a serpente comédi.

JEHOVA.

Quóniam istud fecisti, Ser-  
pens, -- tu eris detestabilissima  
omnium bestiárum, ómniumque  
animálum terréstrium, & incé-  
des in pectus, & vorábis pulve-  
rem quamdiu vives. Quinétiam  
conciliábo tantas inimicitias in-  
ter te & mulierem, interque se-  
men tuum, & ejus, ut id conterat  
tibi caput, tu autem ei calcem.

ADAM.

But, O, Wretches that we  
are! -- Hark! -- I hear a (15)  
Voice.

EVE.

'Tis the Lord God himself. --  
Woe is me! I dread the Thoughts  
of his catching us naked. ---  
Let us throw ourselves into the  
Midst of this Thicket.

JEHOVAH.

Adam! -- Adam, where art  
thou?

ADAM.

Hearing thy Voice in the  
Garden, I was afraid, and hid  
myself, because I was naked.

JEHOVAH.

Who inform'd thee that thou  
wast naked? -- Hast thou been  
eating of that Fruit, which I so  
strictly charg'd thee not to eat?

ADAM.

I have, 'tis true: -- But the  
Woman, whom thou gavest me,  
would make me eat.

JEHOVAH.

Woman, what hast thou done?

EVE.

The Serpent beguiling me, I  
did eat.

JEHOVAH.

Serpent, --- Since thou hast  
done this, cursed art thou a-  
bove all Cattle, and above every  
Beast of the Field: Upon thy  
Belly shalt thou go, and Dust  
shalt thou eat all the Days of  
thy Life. Moreover, I will put  
Enmity between thee and the  
Woman, and between thy Seed  
and her Seed. It shall bruise thy

Te quoque, *fœmina*, afficiam plurimis doloribus & ærumnis, ut cum dolore parias, & tota pendeas ex imperio viri tui. Et tu, *Adâme*, quoniam morem gerens uxori tuæ comedisti de arbore, cujus esu interdixeram tibi, habebis terram infœcundam tuâ culpâ, & ex eâ quæres victum laboriosè dum vives; cum interim ipsa procreabit tibi carduus & sentes: Tu vesceris herbis è terrâ nascentibus, & cum sudore vultus tolerabis victum, donec redeas in terram, ex quâ ortus es: Nam pulvis es, & in pulverem redibis.

(16) *Head*, and thou shalt bruise his (17) *Heel*. -- As to thee, O Woman! I will greatly multiply thy Sorrows and Conception; in Anguish shalt thou bring forth Children, and thy Husband shall rule over thee. -- And for thee, *Adam*, since thou hast hearken'd to the Voice of thy Wife, and hast eaten of the Tree, the Fruit whereof I had forbidden thee to eat, the Ground, for that Transgression of thine, shall become barren, and thou shalt seek thy Food out of it, with Toil, all the Days of thy Life; for it shall bring forth to thee, nothing but Thorns and Thistles: Thou shalt eat the Herb of the Field, and in the Sweat of thy Brow, shalt thou eat Bread, till thou goest down into the Dust. For Dust thou art, and unto Dust shalt thou return.

## SENTENTIA.

*Ob unius hominis inobedientiam mors intravit in mundum. Disce, puer, obedientiam.*

## The APPLICATION.

*By one Man's Transgression Death enter'd into the World. From his Fall therefore, let Children learn universal Obedience.*

## R E M A R K S.

(1) *VARIOUS* are the Conjectures of the Learned, with Respect to the Nature of the Serpent, before the Fall. Some think it stood erect on two Feet only, that it was exceedingly beautiful, and that Eve was particularly fond of it. Others imagine, that it walk'd on four Feet, like the common Herd; and others again,

again, that it was a Reptile, with many more. In all Probability, however, that Animal, as to its external Form, was the same, as it is now: But the Serpent here introduc'd is the Devil, who assum'd the Shape of this Creature, before all Others, as being (according to Moses's Description of it) the wisest, and most subtle Beast of all the Field, and, for that Reason, the fittest Instrument for his intended Deception.

(2) The Name of the first Woman, which is deriv'd from a Hebrew Term, signifying Life; because She was the Person ordain'd to be the Root and Source of all Mankind. She was also call'd by Adam (Ischa) another Hebrew Term, that signifies (human) because she was extracted from his own Flesh.

(3) The first Man, whom God made in his own Image, and after his own Likeness. His Name, in Hebrew, signifies (red) in Allusion to the Colour of the Earth, from whence he was created.

(4) The awful and incommunicable Name of the Almighty, who subsists of himself, and gives Existence to all other Beings.

(5) Or rather an Orchard, curiously set with Trees, that produc'd all Manner of Fruit. The Hebrew Term is Paradise, that is, The Garden of Delights. It is likewise call'd the Garden of Eden, a Province in the East, where Paradise was planted.

(6) That is, The Tree of Knowledge of Good and Evil, so call'd, not because it had a Virtue to confer any such Knowledge; but because the Devil, in his Temptation of the Woman, pretended that it had.

(7) That is, lest we should become mortal, or deserve to die without Remission.

(8) The Delusion of the Devil is, in this artful Expression, very remarkable; for Eve thought he meant a farther Degree of Knowledge; whereas he meant only a clear Perception of her own Confusion and Distress.

(9) Another mental Reservation. For tho' Eve understood, by this Phrase, the Happiness of the Supreme Being, he meant that of Angels only, and such dark, fallen Angels as himself.

(10) The Prevarication continu'd. For Eve, by this Expression, understood a Kind of divine Omniscience, or Knowledge of all Things; whereas the Serpent meant no more, than that she should clearly perceive the Difference between Happiness and Misery, which she soon found to her Cost.

(11) That is, we have justly incurr'd God's high Displeasure, forfeited our Title to eternal Life, and entail'd a long Train of Sorrows; and Death itself, upon ourselves and our Posterity.



(12) *A Figurative Expression, and denotes only, the Commission of such Sins, as one in his right Senses may well be asham'd of.*

(13) *Tho' this modern Term is here made Use of, it means no more, than that our first Parents twisted the flexible Branches of the Fig-tree round their Waists, to hide their Nakedness; which, as no other Tree in the Garden had such broad Leaves, were the most proper for their Purpose.*

(14) *The Term, which is here translated (Aprons) signifies likewise an Arbor, or Bower, made of Fig-tree Branches, in which the unhappy Pair thought to have skreen'd themselves from the Sight of the Almighty.*

(15) *The Hebrew Term signifies likewise an inarticulate Sound, like that of the Wind's Whistling through the Trees, by which Adam was appriz'd of God's Approach: 'Tis observeable, however, that this Voice of the Lord, which before was familiar and agreeable to them, was now a Terror, their Consciences setting their Sin before their Eyes in its most hideous Aspect.*

(16) *A figurative Expression, signifying that the Messias, or Saviour of Mankind, should come, in the Fulness of Time, to destroy the Works of the Devil.*

(17) *Another figurative Expression, denoting, that the Saviour of the World, tho' really and truly God, should, after his Assumption of the human Nature, be subject to the Insults and Temptations of the Devil.*





DIALOGUS II.

DIALOGUE II.

CAINUS. *Gen. iv.*

ARGUMENTUM.

**D**EUS Cainum damnat ob Fratricidium.

INTERLOCUTORES.

*Jehova, Cainus.*

JEHOVA.

**C**AINE, ubi est, *Abel*, Frater tuus?

CAINUS.

Nescio Nunquid ego sum custos fratris mei?

JEHOVA.

Quid fecisti? Ipse Sanguis fratris tui edit ad me clamorem de terrâ. Quâmobrem uteris terrâ infestâ, ut quæ aperto ore hauserit Sanguinem fratris tui de tuâ manu; ea non præbeat amplius vim suam tibi colenti. Tu errabis vagus per orbem terrarum.

CAINUS.

Mea culpa est major quam ut possit remitti. En! ego hodie exterminatus à te, ex ipso solo

CAIN. *Gen. iv.*

THE ARGUMENT.

**G**OD punishes Cain for the barbarous and inhuman Murder of his Brother Abel.

THE SPEAKERS.

(1) *Jehovah* and (2) *Cain*.

JEHOVAH.

**C**AIN, Where is thy Brother (3) *Abel*?

CAIN.

I know not. — Am I my Brother's (4) *Keeper*?

JEHOVAH.

What hast thou done? The Voice of thy Brother's Blood crieth unto me from the Ground. For this cruel and unnatural Fact art thou cursed from the Earth, which hath open'd her Mouth to receive thy Brother's Blood from thy Hand. When thou tillest the Ground, it shall not henceforth yield unto thee her Strength. A Fugitive and a Vagabond shalt thou be in the Earth.

CAIN.

(5) *My Punishment* is greater than I can bear. Behold! Thou hast driven me out this Day

## 8 D I A L O G U S II. LIB. I.

terrârum, errâbo vagus per orbem terrârum fugiens tuum conspectum ; ita ut qui prôximus invenerit me, interficiat.

JEHOVA.

Imò verò quicumque interfecerit *Cainum*, subibit pœnam séptuplam. Quare apponam tibi hanc notam, ne, si quis inciderit in te, périmat te.

SENTENTIA.

*Injusti nequeunt ferre justos. Quæ clàm perpetrantur, palàm punientur.*

Day from thy Presence, and from the Face of the Earth, and I shall be a Fugitive and a Vagabond in the Earth, insomuch that every one that (6) *findeth* me, shall slay me.

JEHOVAH.

No.—Whoever slayeth *Cain*, Vengeance shall be taken on him seven-fold. I will set therefore this (7) *Mark* upon thee, lest any one, finding thee, should kill thee.

The APPLICATION.

*The Ungodly have an innate Aversion to the Righteous. Such Crimes, however, as are transacted in Secret, shall be punish'd and expos'd in Open Day.*

## R E M A R K S.

(1) SEE Note (4) Page 7.

(2) *He was the first Child, that was ever born into the World, and his Mother Eve, when deliver'd of him, imagin'd she had brought forth the Messias, or the God-Man, who was to bruise the Serpent's Head, or to destroy the Power and Dominion of the Devil, according to the Promise which God had made her. For which Reason, she gave him the Name of Cain, a Hebrew Term, that signifies Possession, or Acquisition.*

(3) *Some are of Opinion, that Cain and he were Twins ; but Others, that he was born the Year following. His Name in the Hebrew Language, denotes Vanity, a Vapour, or Breath ; by which significant Term, Eve, in all Probability, intended either to declare the little Regard she had for him, in Comparison of his Elder Brother ; or to shew the Vanity of her being transported with Joy, when she took Cain to be the Messias ; or else to denote, that all sublunary Enjoyments were nothing but Vanity, and Vexation of Spirit.*

(4) *This*



(4) *This short, surly Reply gives us a lively Idea of the Man, who was of a morose, envious, ill-natur'd, avaricious Temper, and just the Reverse of his Brother Abel.*

(5) *So great, that it will never admit of a Pardon. Or rather, it is an earnest Expostulation: Is my Iniquity so great, that it cannot be forgiven?*

(6) *Should it be ask'd, of whom could he be afraid? The Answer is, that he dreaded the Resentment of Abel's Children, and of his other Brothers and Relations; for this cruel, and most unnatural Fact was committed, when Abel was about one hundred and twenty eight Years old.*

(7) *Various are the Conjectures of the Learned, with Respect to this Mark. Some imagine, that God produc'd a Horn upon his Forehead; and Others, that he engrav'd the first Letter of his Name upon it; but the best Commentators hold, that God caus'd such a Trembling in his Limbs, as testified to every one he met, his evil Conscience, and Remorse for the Sin which he had committed.*





## DIALOGUS III.

## DIALOGUE III.

LOTUS. *Gen. xviii. & xix.*LOT. *Gen. xviii. & xix.*

## ARGUMENTUM.

## The ARGUMENT.

**A** Brahâmus excipit Génios hospitio, et Jehôvæ ei prolem promittit, consiliûmque suum de Sodômæ everfione patefacit: Idem facit deinde Lotus; et à Géniiis eripitur ex periculo.

Abraham courteously receives two Genii, or Angels, and God not only assures him that he shall have a Son, but discovers to him his full Purpose to destroy the City of Sodom. Lot afterwards entertains the same Angels, and is preserv'd by them from impending Ruin.

## INTERLOCUTORES.

## The SPEAKERS.

*Abrahâmus, Jehôvæ, Génii duo, Puer, Sara, Lotus, Uxor Loti, Sodomitâni.*

(1) Abraham, (2) Jehovah and two (3) Genii, or Angels, (disguis'd as Travellers) (4) a Boy, (5) Sarah, (6) Lot, and his Wife, and the Mob of Sodom. (7)

## ABRAHAMUS.

## ABRAHAM.

**V**IDEO tres homines adversum me. Non dubium est quin sint defessi de viâ, præsertim hoc tanto æstu: Quare curram eis obviam, ut retineam eos apud me. — Domine, si vis facere mihi gratissimum, noli aliò potiùs divèrtere quàm ad me. Lavâbitis pedes, pauculâ aquâ adhibitâ, deinde requiescètis sub arbore. Ego intéreâ

**I** see three Men coming directly this Way. They are fatigu'd, no doubt, with their Journey; especially this sultry Weather. I'll run therefore to meet them, and prevail on them to spend the Night with me. — If you are not engag'd, Gentlemen, I hope you'll take up your Lodgings in my House. I'll order some Water to wash your Feet

LIB. I. D I A L O G U S III. II

curábo vobis parandum panem, ut recreétis ánimos vestros ; deinde pergátis. Hæc est vobis idónea causâ divertendi ad me.

GENII.

Sic faciémus.

ABRAHAMUS.

Jam própero in casam. — Sara, sume próperè tria lata farinæ saliginæ, ex quâ depñticos facias panes subcineritios. Nam adventant nobis hóspites quos ego volo accipere lautè. Itaque jam curro ad bovile : volo enim mactare vitulum, quo eos tractem opipare. Tu, intéreà, cura ut nihil desit, quod opus sit, hospítibus.

SARA.

Fiet. — Propterea, *Hagar*, incende ignem ; tépefac aquam ad depñdum, dum ego promo farinam : Age jam, dum aqua tépefit, para mactram, subige farinam : Expediámus ómnia, quæ jussit herus.

ABRAHAMUS.

Macta eum expedite, puer ; — Heus, *Sara*.

SARA.

Quid vis, mi vir ?

Feet with, and then you shall repose yourselves awhile under this shady Tree. In the mean Time, I'll fetch you a Slice or two of Bread, to refresh you before you go any farther. I hope a sincere Welcome will induce you to become my Guests.

ANGELS.

We'll accept, Sir, of your kind Invitation.

ABRAHAM.

I'll just step in, and be with you in an Instant. — *Sarah*, take down three Measures of your finest Meal ; work it up into little Cakes, and lay them immediately before the Fire. For there are three Travellers at the Door, whom I am very ambitious of entertaining in the most (8) *hospitable* Manner. I'll hasten therefore to the Fold, and order a fat Calf to be kill'd for their better Accomodation. Do you take Care, in the mean Time, to supply them with whatever they call for.

SARAH.

Your Orders shall be punctually obey'd.--Here, (9) *Hagar*, light a Fire ; be quick, and warm some Water, whilst I get the Flour ready. But first, fetch me the Kneading-Trough. — Let us make all the Dispatch we can to oblige your Master.

ABRAHAM.

Kill it, my Lad, immediately, d' ye hear. — *Sarah*, *Sarah*.

SARAH.

What's your Pleasure, my Dear ? Pray



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ABRAHAMUS.  
Cura nobis luculentum focum.

SARA.  
Jam accensus est.

ABRAHAMUS.  
Impone ahenum. Volo ego  
hospites meos curari diligentis-  
sime, atque humanissime. Est-  
ne adhuc detracta pellis isti  
vitulo, puer?

PUER.  
Imò jam dissectus est.  
ABRAHAMUS.

Conjiciamus hæc frustra in a-  
henum. Subjice tu plura lig-  
na, ut coquantur celèrius. —  
Despuma jus. — *Hagar*, instrue  
mensam; sed foris in umbracu-  
lo, sub arbore. Nihil libentius  
quam viatoribus benefacio, et  
certè eos negligere inhumanum  
est. Hospites, omnia sunt par-  
ata, accumbite, et vescimini læto  
animo; habetis hic butyrum,  
habetis et lac. Boni consulite  
quod adest, quòdque Deus lar-  
gitur in præsentia. — Puer, ap-  
pone eis Vitulinum.

JEHOVA.  
Ubi est *Sara*, uxor tua?

ABRAHAMUS.  
Adest in Tabernaculo.

JEHOVA.  
Cum revisam te eadem tem-

ABRAHAM.  
Pray, let us have a brisk  
Fire.

SARAH.  
It begins to burn already.

ABRAHAM.  
Then set the Kettle on. For  
methinks I would entertain  
these Guests, not only with  
common Decency, but with  
more than usual Respect. —  
Boy, have you flead the Calf  
yet?

BOY.  
I've just done, Sir.

ABRAHAM.  
Here, put these Pieces into  
the Pot: — And throw some  
more Fewel on the Fire, that  
the Kettle may boil the sooner.  
— See *Hagar*, that you skim it  
well. — But go first, and lay  
the Cloth in the Alcove, under  
the Tree. — There is nothing  
so agreeable, in my Mind, as  
the courteous Reception of  
Strangers: And 'tis doubtless  
an Act of Inhumanity to neg-  
lect them. — Supper is ready,  
Gentlemen: Pray sit down,  
eat and be merry. — Here's But-  
ter. — And here's Milk. — I  
hope you'll accept of such Fare,  
as God has been pleas'd to pro-  
vide for us. — Here, Boy, bring  
the Veal hither.

JEHOVAH.  
Pray, where is your good  
Spouse?

ABRAHAM.  
Within, in the Tent, Sir.

JEHOVAH.  
When I call on you again,  
which

pestâte anni quæ nunc est, habebis sanè uxor tua filium.

SARA.

Ha, ha, he! ridiculum. — Jam vetus sum, et indulgébo voluptâti; scilicèt cùm meus quoque Dóminus consénuerit?

JEHOVA.

Cur tandem ridet *Sara*, negans se posse parère, quia consénuit? — Estne áliquid quod *Jehova* non possit efficere? — Cùm revisam te, inquam, anno vertente, habébit *Sara* filium.

SARA.

Ego non risi.

JEHOVA.

Imò verò risisti.

GENII.

Sed jam pergámus conficere iter réliquum.

ABRAHAMUS.

Ego comitabor vos, nisi molestum est.

JEHOVA.

Ergóne ut celem *Abrahámum* de eo quod sum facturus, ex quo profectúra sit gens máxima et potentíssima, per quem omnes gentes orbis terrárum sint consecuturæ felicitátem? Nam certè scio eum præcepturum esse suis liberis, et porro suæ in pósterum stirpi, ut vivant ex meo præscripto, et colant justitiam atque jus, ut ego præstem *Abrahámo* quæ promisi ei. — Profectò non celábo. — *Abraháme*, volo tibi indicáre qui sim, et

which will be about this Time Twelve-month, your Wife *Sarah* shall have a Son.

SARAH.

Ha, ha, he! After I am waxed old shall I have Pleasure; my Lord being old also?

JEHOVAH.

Why, pray, does *Sarah* laugh? Does she imagine that, on Account of her Years, she is past Child-bearing? What is there that the Almighty cannot accomplish? When I visit you again, I say, your Wife *Sarah* shall have a Son.

SARAH.

I did not laugh, my Lord.

JEHOVAH.

Nay, but thou didst (10) laugh.

1st. ANGEL.

'Tis high Time for us to proceed on our Journey.

ABRAHAM.

With your Leave, Gentlemen, I'll wait on you.

JEHOVAH.

Shall I hide from *Abraham* that Thing, which I am about to do; since *Abraham* shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him? For I know him, that he will command his Children, and his Household after him, to keep my Statutes, and to do Justice and Judgment, in order that I may fulfil the Covenant that I made with him. — No, doubtless, I will not conceal

quò eam. — Ego sum *Jehova*. — Cùm viderim dissipâtos effe rumôres de tot tantisque flagitiis *Sodomitanorum* et *Gomorrhæorum* statui devenire hûc, et explorâre, utrùm sint planè profligati quemadmodum accépi fama et auditiône, an non sint.

GENII.

Nos quidem antecédamus.

ABRAHAMUS.

Sed quid? Perdésne étiam bonos unâ cum improbis. Si erunt quinquaginta boni viri in Urbe, an étiam perdes? Neque ignoscas illi loco propter illos quinquaginta bonos, qui erunt in eo? Absit ut tu sic facias, ut interficias bonos cum malis, sitque eadem conditio proborum & improborum. Absit ut tu, qui moderâris totum orbem terrarum, non facias æquum.

JEHOVA.

Si invénero in Urbe *Sodomâ* quinquaginta viros bonos, ignoscâm toto loco propter eos.

ABRAHAMUS.

Fácio fortassè audactèr qui audeam álloqui te, Dóminum meum, ipse pulvis et cinis: Sed tamen, si fortè defúerint quinque de quinquaginta bonis, an propter quinque exscindes totam urbem?

ceal my Purpose from him. — *Abraham*, I am determin'd now to discover to thee, not only who I am, but the Place to which I am going. — I am the Lord, *Jehovah*. And because the Cry of *Sodom* and (ii) *Gomorrhah* is great, and their Sin is very griévous, I shall go down directly to see whether they are such profligate and abandon'd Wretches, as I have heard they are.

ist. ANGEL.

Let us go before.

ABRAHAM.

But what? — Wilt thou also destroy the Righteous with the Wicked? — Should there be fifty Righteous within the City, wilt thou also destroy, and not spare the Place for the fifty Righteous that are therein? That be far from thee, to slay the Righteous with the Wicked; and that the Righteous should be as the Wicked; that be far from thee: Shall not the Judge of all the Earth do Right?

JEHOVAH.

If I find in *Sodom* fifty Righteous within the City, then will I spare the whole Place for their Sakes.

ABRAHAM.

Behold now! I have taken upon me to speak unto the Lord, who am but Dust and Ashes. — Peradventure there shall lack five of the fifty Righteous; wilt thou destroy all the City for lack of five?

JEHOVAH.



JEHOVA.

Non evertam, si invénero ibi  
quadraginta quinque viros.

ABRAHAMUS.

Quid si quadraginta?

JEHOVA.

Etiam propter quadraginta  
abstinebo.

ABRAHAMUS.

Quæso, ne aegrè feras Dómi-  
ne, si pergo quærere. — Quid  
si triginta?

JEHOVA.

Etiam sic abstinebo.

ABRAHAMUS.

Possum vidéri audácior, qui  
alloquar Dóminum meum. —  
Quid si viginti?

JEHOVA.

Etiam eórum causâ non e-  
vertam.

ABRAHAMUS.

Interrogábo te hoc postremum,  
si tibi gravis non sum. — Quid  
si decem?

JEHOVA.

Propter decem non evertam.

GENII.

Jam advesperascit, et nos ap-  
propinquámus urbi.

LOTUS.

Video húc adventáre duos  
hóspites. Ibo eis obviam ut  
eos dedúcam ad me. — Sal-  
vete, Viri præstantissimi.

JEHOVAH.

If I find there forty and five,  
I will not destroy it.

ABRAHAM.

Peradventure there shall be  
forty found there.

JEHOVAH.

I will not destroy it for for-  
ties sake.

ABRAHAM.

O! let not the Lord be an-  
gry, and I will speak: Perad-  
venture there shall be thirty  
found there.

JEHOVA.

I will not do it, if I find  
thirty there.

ABRAHAM.

If I be not thought too impor-  
tunate in speaking to the Lord,  
once more forgive me. Perad-  
venture there should be twenty  
found there.

JEHOVAH.

I will not destroy it for twen-  
ties sake.

ABRAHAM.

Oh! let not the Lord be an-  
gry, and I will speak yet but  
this once: Peradventure ten  
shall be found there.

JEHOVAH.

I will not destroy it for tens  
sake.

[They go out.]

2d. ANGEL.

The Night draws on apace;  
but we are not far from the  
City.

LOT.

I see two Strangers coming  
up this Way. I'll step forwards  
and invite them in. — God be  
with you, Gentlemen.

1st.

GENII.

Salve et tu, vir humanissime.

LOTUS.

Peto à vobis, ut divertāmini in meam domum, ut ibi, lotis pedibus, pernoctētis, cras repetituri vestrum iter.

GENII.

Imò, pernoctābimus in foro.

LOTUS.

At ego non pātiar; divertīmini ad me; recipiam vos, si non lautè, at certè hilarè.

GENII.

Fortassè erimus tibi graves.

LOTUS.

Jucundi potius: Ne verēmini. Tam mihi erit gratum vos accipere hospitio, quā esset accipi à vobis, si istic essem.

GENII.

Postquam tantoperè vis, nolūmus esse pertināces.

LOTUS.

Ergo sequimini me. Hic est mea domus: — Intrate; quod bonum sit. — Uxor, cura calefaciendam aquam ad lavandos pedes horum hōspitum, et simul confice panes coquendos in foco. — Vos, intēreā, hic requi-

1st ANGEL.

And with you likewise, good Sir:

LOT.

Let me beg the Favour of you to step home with me; and when your Feet are wash'd to oblige me with your good Company to Night. To-morrow you may set forwards as early as you please:

2d, ANGEL.

We thank you, kind Sir: But we both propose to abide in the Street all Night.

LOT.

I can't bear the Thoughts of that, Gentlemen: — Pray walk in; and if I can't entertain you so agreeably as I could wish; you shall be as welcome as I can make you.

1st, ANGEL.

Perhaps, Sir, we shall incommode you?

LOT.

Far from it, I'll assure you. — I'm as proud of the Opportunity of entertaining (12) you now, as I should be glad of being courteously receiv'd another Time myself upon any such like Emergency.

2d, ANGEL.

You are so obliging, we can't possibly refuse you.

LOT.

I'll be your Guide then. — This is my poor Habitation. — Pray, Gentlemen, walk in: you'll highly oblige me. — My Dear, warm a little Water directly to wash these Strangers Feet; and at the same Time

ēscite, dum parātur cæna: —

Agè jam, uxor, instrue mensam:  
Fac ut omnia sint nitidissima,  
nequid offēdeat animos horum.

— Hóspites, accumbite; uti-  
mini læto ánimo his, quæ sup-  
peditantur nobis in præsentia,  
divinâ benignitatē. — Sed quid?

— Quem tumultum audio, ux-  
or? — Quis est iste clamor? —  
Quæ turbæ excitantur?

UXOR.

Hei mihi! perimus, mi vir.

LOTUS.

Quid tandem est mali?

UXOR.

Tota civitas, mi Vir, ob-  
fidet aedes nostras: Jüvenes, fe-  
nes, dénique universi circumse-  
dent nos.

LOTUS.

Valdè véreor, quo hæc eva-  
fúra sint. — Sed Aúdio cla-  
mantes.

SODOMITANI.

Heus, heus, *Lote!* Ubi sunt  
hómines isti qui venérunt ad te  
sub noctem? — Produc eos no-  
bis, ut eos cognoscāmus.

LOTUS.

O flagítium! — Sed ne tre-  
pidáte, hóspites; exibo ad eos,  
et obserabo post me januam. —  
Adsum: Quid clamátis?

Time, lay a few Cakes befo<sup>re</sup>  
the Fire. — Pray, sit down, an  
rest yourselfs till Supper's rea<sup>d</sup>  
dy. — Now, Dame, lay th  
Cloth; and let every Thing a-  
bout us be as neat and decent as  
possible, that our Guests may  
not be disgusted at their homely  
Entertainment. — Pray be feat-  
ed, Gentlemen, and feed heartily  
on what Providence has thought  
good to provide for us. — But  
hark! — What Noise is that,  
my Dear?

LOT'S WIFE.

Alas, Alas! my Dear, we  
are all undone.

LOT.

What's the Matter, my Love?

LOT'S WIFE.

The whole Town is up in  
Arms. — Both old and young.  
— All the People, in short,  
from every Quarter have com-  
pass'd the House about.

LOT.

I dread the Consequence: —  
But hark! — What Call is that?

SODOMITES.

So ho, So ho, *Lot!* Where  
are the Men who came in to thee  
this Night? — Bring them un-  
to us, that we may (13) *know*  
them.

LOT.

O execrable Crime! — But  
don't be frighten'd, Gentlemen.  
— I'll step out to them, and  
lock the Door fast after me. —  
Here am I. — What is it you  
want, Neighbours?



SODOMATANI.

Volumus videre hóspites,  
qui deversantur apud te.

LOTUS.

Obsecro vos, Fratres mei, nè  
tantum scelus faciátis. — Sunt  
mihi duæ filiæ, adhuc à viris  
íntegræ; eos malo dédere vest-  
ræ libidini quàm finere ut quid  
noceátis his homínibus, qui  
commiserunt se sub prælidium  
mei tecti.

SODOMITANI.

Recède paulisper istuc, ut  
consultemus de ista re. — Quid  
faciémus, populáres? Accipi-  
emúsne puellas eâ conditione ut  
dimittámus júvenes?

ALII.

Non est opus longâ delibera-  
tione. — Iste unus perigrínatur  
in nostrâ civitatē, et nos reget,  
si diis placet.

SODOMITANI.

Jam te, *Lote*, pejus multá-  
bimus quàm ipsos: Ne tu putes  
nos velle subjici peregrínis. —  
Agite, invadamus eum.

GENII.

Récipe te confestim ad nos,  
*Lote*.

LOTUS.

O facinus audax! O proflig-  
atam et perditam Nationem!  
Obsérémus fores firmíssimè.

SODOMITANI.

Efringámus fores; Occidá-  
mus istos advenas, qui, cùm  
nusquam possint habitare, véni-  
unt ad nos.

SODOMITES.

We will see those Strangers,  
that are in your House.

LOT.

I beg of you, Neighbours,  
not to be so monstrously rude.--  
I have two Daughters within,  
that never knew Man: I had  
much rather bring them out  
unto you, and let them satiate  
your ungovernable Lusts, than  
suffer my Guests to be abus'd,  
who have taken Sanctuary un-  
der my Roof.

1st. SODOMITE.

Stand back there. — Let us  
argue this Point a little. —  
Well! what do you say, Neigh-  
bours, shall we take the Girls,  
and let the Men alone, or no?

2d. SODOMITE.

That Matter is easily decided.  
— This *Fellow* came here a So-  
journer, and who made him a  
Judge, I'd fain know?

SODOMITES.

Now, *Lot*, will we deal worse  
with thee, than with them.  
Don't think that we'll be con-  
troul'd by a Stranger. Let us  
sacrifice this old Intruder.

1st. ANGEL.

Come in, *Lot*; come in to us,  
this Moment.

LOT.

Audacious Attempt! O proflig-  
ate, and abandon'd Wretches!  
— Let us bolt and bar the Doors.

SODOMITES.

We'll burst the Doors asun-  
der, and kill those Vagabonds,  
that when they don't know  
where to find a Lodging, come  
creeping

GENII.

Ne trépida, hospes: Nunquam irrumperet nobis invitis.

LOTUS.

O inauditam nequitiam! Siccine hic violare hospites et peregrinos, quorum jus debet esse sanctissimum?

GENII.

Sedate ipsum. — Jam vidēbis ultionem præsentem.

SODOMITANUS.

Quid est hoc, O cives? Sumne ego cæcus, an abortæ sunt tenebræ densissimæ?

ALTER.

Nescio quid accidat aliis; sed ego non magis despicio oculis, quam calcibus. — Ubi est janua?

ALTER.

Cave, cave, ne incidas in me. — Hei mihi! fregi frontem ad parietem.

ALTER.

At ego nescio terrarum ubi sim, neque possum invenire exitum ex hoc loco, neque ingressum in alium.

GENII.

Lote, si quos habes præterea generos, aut filias; denique quoscunque habes in urbe, educ ex hoc loco; nam nos quidem

creeping here to us.

2d. ANGEL.

Fear not, Landlord; they shall never break in upon us against our Will.

LOT.

O monstrous Impiety! To treat Strangers after such an outrageous Manner, whose Privileges ought ever to be held sacred.

1st. ANGEL.

Be easy. You shall find immediately, that Heaven's Vengeance will fall with Weight upon their Heads.

1st. SODOMITE.

Heigh Day! — How's this, Neighbours? Am I (14) *blind*, or is the Moon in an Eclipse all on a sudden?

2d. SODOMITE.

How it fares with other Folks, I can't say; but for my own Part, I can see no more with my Eyes, than with my Heels. — Where can the Door be, tro'?

3d. SODOMITE.

Have a Care, Friend, or you'll fall foul of me: — Oh! Oh! — I have almost dash'd my Brains out against the Wall.

4th. SODOMITE.

I can't conceive, for my Share, what Part of the World I'm got into: — I can find no Way out, nor any Way in.

2d. ANGEL.

If there be any Relations of yours in this Town, besides those already in the House, how distant or near soever; or in short,

jam delébitus hunc locum. Húc enim ad hoc ipsum missi sumus à *Jehóva*, apud quem increbuit tanta importúitas horum.

LOTUS.

Hábeo vobis grátiam, qui habeátis ratióem non solum meæ salutis, sed étiam meórum. — Jam ádeam eos. [Exit.

UXOR.

Valdè sum solícita de meo viro, qui est egressus domo : Ita conscelerátus est hic totus pópulus, métuone quid grávius patiátur, étiam a suis : Nam hódie nulla sancta fides est, ne inter fratres quidem.

LOTUS.

Jam rédeo.

GENII.

Quid egisti ?

LOTUS.

Vísus sum jocári iis, quorum salútem providébam.

GENII.

Hómínes sunt desperáti. — Péreant, quóniam nolunt servári Sed jam dilúculum est, et tempus admonet emigrandum esse hinc. Agedum, adjuuge

short, any Friends for whom you have a more than common Regard, take them with you ; for we are determin'd before Day to destroy the whole Place. God Almighty, who is sufficiently apprís'd of the unparallél'd Enormities of its Inhabitants, has sent us hither on that very Errand.

LOT.

I return you many Thanks, Gentlemen, for this peculiar Mark of Indulgence, not only to myself, but all my (15) Relations. — I'll fly to them this Moment.

[Goes out.

LOT'S WIFE.

I am very uneasy, to think my Husband should venture out, as the Town is in such an Uproar. — He'll come to some Mischief or another, for ought I know, ev'n amongst his own Relations. — The World is grown so wicked, that one's own Brother is scarcely to be trusted.

LOT, re-enters.

Here am I, once more.

1st. ANGEL.

Well ! what have you done ?

LOT.

Those, whose Safety I consulted, look'd on me with an Eye of Contempt.

2d. ANGEL.

They are perverse, incorrigible Creatures. Since they are deaf to good Advice, let them perish. — But see the Day begins to break. — 'Tis high Time



tibi uxórem tuam, et duas filias, ne aggrégeris ad intéritum tam pérditæ civitátis.—Quid cunctáris? Nunquam potest nimis matúrè vitári periculum,

LOTUS.

Atqui non videtur emigrandum tam manè.

GENII.

Atqui nos non finémus te perire; quin pótiùs manu educémus et te, et tuam cónjugem, et filias. -- Agite, exeámus ex urbe. Sed cave, si tuam vitam amas, ne respicias post tergum, nève usquam morêris in planítie. Eváde ín montes, ne péreas.

LOTUS.

Peto à te, Domine, ut remittas hoc mihi; postquam tu pro tuâ benignitate devincis me tanto beneficio, ut custódias mihi vitam. Certè non pótero, evádere in montes, quin me attingat illud malum, quo móriar: Sed est híc propinquum óppidum ad confugiendum, in quod, quæso, ut liceat mihi evádere et ità consúlere vitæ meæ: Est sanè parvum.

GENII.

Etiám in hac re indulgébo tibi, ut non evertam istud óppidum. Confer te illo; neque

Time that we were gone.— Take your Wife, Landlord, and your two Daughters away with you this Instant, lest you share in the general Calamity. — What makes you thus dilatory? — No One can fly too fast from apparent Danger.

LOT.

But methinks, Gentlemen, 'tis too (16) *early* to remove as yet,

1st. ANGEL.

We can't suffer you to perish with the Crowd: — We must rather take you by the Hand, and compel you and your Wife, and your Daughters to depart. — Come along; let us fly out of the City.— But have a Care; as you regard your Lives, turn not your (17) *Heads* aside, nor stop one Moment in the (18) *Plain*; but make the best of your Way to the Mountains, lest you be all destroy'd.

LOT.

Let me beg of you, Sirs, since you have indulg'd me so far already, to excuse me in this one Particular. For if I fly to the (19) *Mountains*, I am lost beyond all Redemption, before I reach them. — But here's an adjacent (20) *Village*, which, with Permission, I can instantly repair to, and so preserve my Life. — 'Tis Gentlemen, but a very small one.

2d. ANGEL.

Well! your Request shall be complied with; and for your Sake I'll spare that Village: But

enim licet mihi facere quicquam  
quin tu prius eo perveneris.

## SENTENTIA.

*Deus versatur cum piis, eis-  
que patefacit arcana sua, et eos  
remuneratur, et tuetur. Ma-  
vult Deus ut innumerabiles im-  
pii vivant, quam ut vel unus  
pius una cum illis pereat. Ma-  
jor est Dei in unum pium amor,  
quam in omnes impios odium:  
Quem quidem ejus amorem de-  
bent imitari pii.*

But make all the Haste imagi-  
nable; for nothing can be done  
till you are all gone.

## The APPLICATION.

*The Righteous are the Favou-  
rites of Heaven, and God not  
only reveals his Secrets to them,  
but rewards and protects them.  
He chuses rather that thousands  
of wicked Wretches should escape  
with Impunity, than that one  
just Person should be a Fellow-  
Sufferer with them. The Love  
of God is stronger towards one  
righteous Man, than his Aver-  
sion to all the Wicked in general:  
Which abundant Mercy and Lov-  
ing-kindness of his the Righteous  
ought to make the Object of their  
Imitation.*

## R E M A R K S

(1) *HIS Name at first was only Abram, a Hebrew Term, that  
signifies, high-Father, or the Head of a Family; but  
this of Abraham was afterwards given him, to denote, that God  
would make him a Father of many Nations.*

(2) *This is suppos'd to be Christ, the Son of God, who after  
he had brought a Confirmation to Abraham of the Birth of Isaac,  
went away.*

(3) *These Genii, who attended Jehovah, (or Christ as above-  
mention'd) were two ministering Angels, who were instructed to  
stay behind for two different Purposes; One, to conduct Lot safe  
out of Sodom; and the Other, to overthrow the Pentapolis, or  
Cities of the Plain.*

(4) *Servant to Abraham.*

(5) *Her Name at first was Sarai, a Hebrew Term, that signi-  
fies a Princess; but this of Sarah was given her, to denote a  
Princess, in a more extensive Sense, that is, the Mother of many  
Nations.*

(6) *The Son of Haran, Nephew to Abraham, and his particu-  
Favourite.*

(6) *The*

(7) *The Capital City of the Pentapolis, (and for some Time the Dwelling-Place of Lot) which Name was given to the five Cities, Sodom, Gomorrha, or Gomorrah, Admah, or Adamah, Zeboim, and Zoar, which were all condemn'd to utter Destruction, but Lot interceded for the Preservation of the last; otherwise call'd Bala, or Bela. The four first were all consum'd by Fire from Heaven, and of the Ground whereon they stood was made the Asphaltites, or Lake of Sodom. JOSEPHUS tells us, the Remains of those unfortunate Cities are still to be seen. The Fruits which grow there, says he, strike the Eye in a most agreeable Manner, and to all outward Appearance are good to eat, but are full of Ashes, and when open'd, fly away in Dust.*

(8) *In the Eastern Countries, at this Time, there were no Caravansaries, that is, a Kind of Waggon; nor any Inns, as there are at present, for the Accomodation of Strangers: All Travellers therefore, when they came to any Town, if they were not invited to a private House, were oblig'd to abide all Night in the Streets. For which Reason, it was customary for the better Sort to receive all such Strangers into their Houses, and entertain them in the most hospitable Manner. A Custom too little practis'd amongst Christians!*

(9) *By Birth an Egyptian, and tho' suppos'd by some to be the Daughter of Pharaoh, was Servant to Sarah, who in Process of Time, gave her to her Husband for a Wife, on Account of her being old and barren, in order, as she imagin'd, to accomplish, thro' her Means, those Promises which God had made to Abraham before of a numerous Posterity; with which Request of Sarah's, Abraham, on the same Account, very readily complied.*

(10) *This severe Check might be given her, not only because her Laughter proceeded from a Spirit of Distrust and Infidelity; but because she was guilty at the same Time of the shameful Sin of Lying, which is odious both to God and Man. -- Abraham, indeed laugh'd before, on the same Occasion, without the least Reproof; but then his was only a Transport of Joy, upon hearing the glad Tydings of a Son.*

(11) *One of the five Cities of the Pentapolis: See Note (7) above:*

(12) *See Note (8) above.*

(13) *That is, in an unnatural, and preposterous Manner, which was afterwards, by the Levitical Law, made capital. This vile Sin was so generally practis'd by the People of Sodom, that from thence it deriv'd the Name of Sodomy, and the Practicers of it are call'd Sodomites to this Day. Our English Laws (as well as the Law of God of old) still make the Punishment of so unnatural a Vice, the most ignominious Death, without Remission.*



(14) 'Tis very probable, that these lustful Wretches were not struck with actual Blindness, but with a Dizziness, which disturb'd their Sight, and represented Objects falsely, and in Confusion, which was no difficult Task for the Angels to do, either by making an Alteration in their Sight, or in the Air, whereby the Door might appear like the solid Wall, or the Parts of the Wall like so many Doors.

(15) Lot had no Relations in Sodom, but two Sons-in-Law, to whom his Daughters were contracted, who despising his friendly Admonition, soon felt the fatal Effects of their Disobedience.

(16) 'Tis probable Lot was willing to loiter a little, in order to pack up some of his choicest Effects.

(17) Notwithstanding this Injunction of the Angels, Lot's Wife, before they got to Zoar, either out of Forgetfulness, or Concern for the Place of her late Habitation, ventur'd to look back, and was instantly turn'd into a Pillar of Metallic Salt, there to stand a lasting Monument of God's Vengeance on all obstinate and unbelieving Sinners.

(18) Wherein the Pentapolis then stood, which, at that Time, was a perfect Paradise, both pleasant and fruitful; tho' soon after inflam'd by Lightning, and then overflow'd by the Waters of the River Jordan, which diffus'd themselves there, and form'd the Dead-Sea, or Lake of Sodom; otherwise call'd the Asphaltites, as beforemention'd, on Account of the Bitumen, or sulphureous Matter, with which it abounded.

(19) Lot, perceiv'ing that the Mountains were at a considerable Distance, was apprehensive, that he should never be able to reach them in due Time.

(20) This was then call'd Bela, but afterwards Zoar, not far from Sodom.





## DIALOGUS IV.

## DIALOGUE IV.

ABRAHAMUS. *Gen. xxii.*ABRAHAM. *Gen. xxii.*

## ARGUMENTUM.

## The ARGUMENT.

Abrahâmus, Jussu Dei filium suum Isâacum vult immolare. Deinde, prohibente Deo immolat arietem.

Abraham, in Obedience to the Divine Will, is determin'd to make an Oblation of his only Son Isaac: But being stopp'd by a Voice from Heaven, he offers up a Lamb, as a more acceptable Victim.

## INTERLOCUTORES.

## The SPEAKERS.

*Abrahâmus, Isâacus, Génius.**(1) Abraham, (2) Isaac, and an  
(3) Angel.*

## ABRAHAMUS.

## ABRAHAM.

**I** Am tertium diem iter facimus, & videor videre procul locum destinatum sacrificio. Vos hic operimini unâ cum âsino, dum ego & puer imus illuc, ut adoramus Deum, postea redituri ad vos. Tu, *Isâace*, portabis hæc ligna ad comburendam hostiam; ego feram ignem & cultum. Eamus.

**W**E have travell'd three Days successively, and now I see, tho' afar off, the (4) Place appointed by God for the intended Oblation. (*To his Attendants.*) Abide you here with the *Ass*, whilst I and the Lad go up yonder, and worship. — We'll soon be back again. — *Isaac*, you shall carry the Wood, and I the Fire, and the Knife, for our Burnt-Offering. — Let us be gone.

## ISAACUS.

## ISAAC.

Mi pater!

Father!

## ABRAHAMUS.

## ABRAHAM.

Quid vis, mi fili?

What says, my Son?

## ISAAC.

ISAACUS.

Hic quidem sunt ignis & ligna, sed ubi est agnus jam immolandus?

ABRAHAMUS.

Deus providébit ipse agnum in sacrificium, fili; nos intérea pergámus. Ecce vénimus in locum, quem Deus dicébat mihi: Construámus hic aram. Rectè est; disponámus lignum. Nunc, fili mi, oportet ut te colligem mactémque, quando ita visum est Deo optimo máximo, cujus voluntáti resistere nefas est.

ISAACUS.

Mi pater, si ita certum est Deo, fiat. Nam didici ei tibi que parere in rebus ómnibus.

ABRAHAMUS.

Pater omnipotens, cujus est imperáre, óblequor tuis jussis, tibi que macto hanc hóstiam, hoc cultro, mei ipsius dexterá.

GENIUS.

*Abraháme, Abraháme.*

ABRAHAMUS.

Quis me vocat?

GENIUS.

Cave ne éfferas manum púero, cave ne lædas: Jam enim mihi fatis perspecta est tua religio &

ISAAC.

Here's Fire and Wood enough, 'tis true; But where, Sir, is the Lamb?

ABRAHAM.

God will provide himself a (5) *Lamb*, you'll find. — But let us go forwards. — Hold! — We are now, *Isaac*, upon the Spot. — Let us build here an Altar to the Lord. — All's right. — Let us lay the Wood in Order. — Now, my Son, must I bind thee, and slay thee; since God has requir'd thee of me, and it would be impious in me, how shocking, and severe soever the Injunction may seem, to expostulate with the Almighty.

ISAAC.

If you are fully convinc'd, my Father, that God has so ordain'd it, the Will of Heaven be done. — In every Thing, I know, 'tis my Duty, Sir, to obey both him and you.

ABRAHAM.

O God, the Father of Heaven! who hast an indisputable Right over all thy Creatures, in Compliance with thy absolute Will, here with this Knife uplifted in my Hand, do I offer up my only Son a willing Sacrifice.

ANGEL.

*Abraham, -- Abraham.*

ABRAHAM.

What Voice is that?

ANGEL.

Lay not thy Hand, I charge thee, on the Lad, neither do any Thing to him; for I know that



pietas, qui propter me non pe-  
pérceſſis filio, eique único.

ABRAHAMUS.

Hem ! quid hoc rei eſt ? Sed  
videóne arietem in dumeto hæ-  
rentem cornibus ? Salva res eſt:  
vivet *Iſaacus* ; hæc mactabitur  
gratior Deo victima.

SENTENTIA.

*Nihil tam difficile aut durum  
eſt, quin id poſſit qui credit.  
Deus ſuorum pietatem remune-  
ratur.*

that thou feareſt God, ſeeing  
thou haſt not (6) *wirrheld* thy  
Son, thine only Son from me.

ABRAHAM.

Hah!-- What's the Meaning  
of this ? -- I ſee, if I am not  
miſtaken, a Ram caught in a  
Thicket by his Horns. -- 'Tis  
as I imagin'd. -- My Son *Iſaac*  
ſhall yet live. -- And this more  
acceptable (7) *Sacrifice* ſhall  
be ſlain in his Stead.

The APPLICATION.

*There is no Task, how ardu-  
ous or difficult ſoever, but that  
He who hath Faith may accom-  
pliſh it. -- God is good and gra-  
cious to all his Servants.*

## R E M A R K S.

(1) SEE Note 1. Page 22.

(2) This Name is deriv'd from a Hebrew Term, which  
ſignifies That he or ſhe ſhall laugh, becauſe when the Angel  
promis'd that ſhe ſhould become a Mother, tho' ſhe was not of an  
Age to have Children, ſhe privately laugh'd at the Prediction,  
and when the Child was born, ſhe ſaid, God hath made me to  
laugh; ſo that all that hear will laugh with me. Gen. xxi. 6.

(3) One of the numerous Hoſt of miniſtring Angels, who ſtand  
round the Throne of God, prepar'd to execute all his Orders.

(4) Mount Moriah. A Part of the Mountain of Sion, in the  
Country of the Amorites, on which (as is univerſally allow'd)  
the Temple of Solomon was built, and on Part whereof, viz.  
Mount Calvary, our bleſſed Saviour was crucified. -- The Jews,  
in Order to explain how Abraham came to know the Place assign'd  
for this Tragic Scene, have a Tradition, that God promis'd, that  
at the Place appointed, he ſhould ſee the Glory of the Lord ; and  
accordingly, when he came within Sight of Moriah, he beheld a  
Pillar of Fire, which reach'd from the Earth to the Heavens.

(5) Meaning

(5) *Meaning his Son Isaac, tho' the Lad did not understand him.*

(6) *Tho' Abraham did not actually sacrifice his Son ; yet God always takes that for done, (in the Performance of our Duty, or in the Commission of any Sin) where there is a Will and Intention, if the Person has an Opportunity, to do it.*

(7) *Abraham immediately took this Ram, and offer'd it up for a Burnt-Offering, with all the Tokens of Transport and Thanksgiving : And in Memorial of the whole Transaction, call'd the Place where it was done by a Hebrew Term, that signifies God will provide himself a Lamb ; in Allusion to the Answer which he made to his Son, when he ask'd him where it was.*





## DIALOGUS V.

## DIALOGUE V.

EPHRON. *Gen. xxiii.*EPHRON. *Gen. xxiii.*

## ARGUMENTUM.

## The ARGUMENT.

Abrahâmus mercatur ab Hettæis fundum ad sepulturam Saræ uxoris suæ.

Abraham purchases of the Hittites a small Spot of Ground for the Burial of his Wife Sarah.

## INTERLOCUTORES.

## The SPEAKERS.

Abrahâmus, Hettæi, Ephron.

(1) Abraham, the (2) Hittites, and (3) Ephron.

## ABRAHAMUS.

EGO sum peregrinus & advena inter vos, Hettæi : Quare tribuite mihi possessionem sepulturæ inter vestras, ubi sepeliâ *Saram* conjugem meam, quæ mortua est, ut scitis.

## ABRAHAM.

YE Sons of Heth, I am a Stranger, and Sojourner with you. Let me be possess'd therefore of some Sepulcher amongst you, wherein to bury my Wife *Sarah*, who, as ye all know, is lately dead.

## HETTÆI.

Attende nos, Dómine. Tu es quidem princeps divinus in nobis : Tuum est eligere è nostris sepulchrétis ubi inhumes tuum mortuum. Nemo nostrum prohibébit te suo sepulchro, quò minùs sepelias in eo.

## HITTITES.

Hear us, my Lord : You are a potent Prince amongst us. Take your Choice of what Burying-Place you judge most proper. There is not one of us, but will be proud to oblige you.

## ABRAHAMUS.

Ago vobis grâcias pro vestrá tantâ humanitatē ac liberalitatē. Sed, si vobis cordi est, ut sepeliâ meam defunctam, & auferam é conspectu meo, concedite mihi præterea, ut agatis

## ABRAHAM.

I return you, Gentlemen, many Thanks for this courteous Declaration. -- But if it be your Mind, that I should bury my Dead out of my (4) Sight, be so good as to prevail on Ephron,



pro me cum *Ephrone* filio *Sigoris*, ut attribuat mihi cavernam dúplicem, quam habet in extrémó sui agri; & attribuam justo argento, in vestrá præsentia, in usum sepulchri.

EPHRON.

✓ Ausculta mihi potiùs, Dómine. Ego tibi dono & agrum & cavernum agri, & quidem in præsentia meórum populórum; sepeli tuum mórtuum.

ABRAHAMUS.

Imó tu potiùs ausculta mihi. Ego solvam tibi pecúniam pro agro; eam tu áccipe à me.

EPHRON.

Dómine attende. Hic fundus, de quo ágitur inter nos, est quadringentis siclis argenti; si vis sepelire tanti.

ABRAHAMUS.

Accipio tanti. Et jam appendam tibi præsentem pecúni-  
am. Vos *Hettæi*, estóte testes, ut *Ephron* addicat mihi in possessionem, quadringentis his siclis argenti, agrum suum dúplici cavernâ; qui ager est è regione *Mambra*, id est, *Hebrónis*, unâ cum ipsâ cavernâ & omnibus arbóribus, quæ sunt úndique in toto spátio ejus.

EPHRON.

Addico.

HETTÆI.

Testes érimus.

*phron* the Son of *Zohar*, to give me the (5) *double* Cave, that lies at the End of his Field: I'll depósite the Purchase-Money in your Presence, and set apart that Spot of Ground for a Burial Place amongst you.

EPHRON.

I beg of you, my Lord, to hear me. -- The Field, as well as the Cave, is at your Service. In the Presence of my People, do I here freely give it you. -- Bury your Dead.

ABRAHAM.

But rather, I beseech you, let me be heard. -- I will pay down the full Value for your Field, and beg of you not to deny me.

EPHRON.

Hear me then, my Lord. -- This little Spot is worth about four hundred (6) *Shekels* of Silver. If you approve of the Price, 'tis yours.

ABRAHAM.

I do. -- And I'll pay you for it in current Money. -- Ye Sons of *Heth*, be Witnesses, that *Ephron*, in Consideration of these four hundred *Shekels* of Silver, conveys to me all his Right to the Field near (7) *Mamre*, (8) *in Hebron*, with the said double Cave, and all the Trees that grow round about it.

EPHRON.

I do.

HITTITES.

We'll all be Witnesses.

The

## SENTENTIA.

*Iustitia commendat hominem apud eos, qui non sunt omnino perditæ.*

## The APPLICATION.

*Justice recommends ev'n a Stranger to all Men, but such as are wholly abandon'd.*

## R E M A R K S.

(1) *SEE Note I. Page 22.*

(2) *The Descendants of Heth, who was the Eldest Son of Canaan, and dwelt southwards of the promis'd Land at Hebron, and thereabouts.*

(3) *One of the Descendants of Heth, and a Principal Inhabitant of the said City of Hebron.*

(4) *It was customary to mourn for their Dead, before they bury'd them. What the Rites of Mourning in those Days were, is indeed, hard to determine: But from the subsequent Practice we may conclude, that they shut themselves up, saw no Company, and abstain'd from their Ordinary Food: That they rent their Cloaths, smote their Breasts, went barefoot, and pull'd off their Hair and Beards. — The Time allotted for such Mourning, was usuall seven Days; but it was sometimes lengthen'd, and sometimes shorten'd, according to the State or Circumstance in which they found themselves.*

(5) *Macphelah, or Macpela, in the Opinion of some, is a Hebrew Term, that signifies double: But others, with more Probability, conjecture, that Macpelah was the Name of the Plain, wherein this Cave was situate. Macpelah, however, in the Arabic Language, signifies shut up, or walled up; from whence an Author of no small Repute, conjectures, that the Cave, call'd Macpelah, was a Tomb, hewn into a Rock, and exactly clos'd up, or wall'd up, that no one might enter therein; or that Thieves might not make it a Place of Retreat; or that it might not be violated or prophan'd in any Manner whatsoever; so that it might have been translated, The Cave that was shut, or wall'd up.*

(6) *A Shekel of Silver is a Jewish Weight, as well as Money, and deriv'd from a Hebrew Term, which signifies to weigh. The Weight of it, according to the best Judges, is half an Ounce, or nine*

*nine Penny-weight and three Grains, and is worth about two Shillings and three Pence Farthing : So that four hundred Shekels must amount, at that Rate, to no more than forty five Pounds, eight Shillings, and four Pence ; tho' some have computed the Value, at threescore Pounds Sterling.*

(7) *A Trading City, not far from Hebron ; so call'd, from a Hebrew Term, that signifies to exchange or barter.*

(8) *Hebron, or Chebron, was one of the most antient Cities of the World, and the Dwelling-Place for some Time of Abraham, and his Family. It was situated on an Eminence, twenty Miles southward from Jerusalem, and twenty Miles Northward from Beer-sheba. Some Time afterwards, it was the Burying-Place, not only of his Wife Sarah, but of himself, and his Son Isaac.*







## DIALOGUS VI.

## DIALOGUE VI.

REBECCA. *Gen. xxiv.*REBEKAH. *Gen. xxiv.*

## ARGUMENTUM.

## The ARGUMENT.

*Dispensator Abrahâmi ducit  
Rebeccam filiam Bathuélis Me-  
sopotamiâ, in Matrimonium I-  
saaco herili filio.*

*Abraham's Steward prevails  
on Rebekah, the Daughter of  
Bethuel, a Mesopotanian, to  
marry Isaac, his Master's Son:*

## INTERLOCUTORES.

## The SPEAKERS.

*Dispensator Abrahâmi, Rebec-  
ca, Laban, Bâthuel.*

*(1) Abraham's Steward, (2)  
Rebekah, (3) Laban, and (4)  
Bethuel.*

## DISPENS.

## STEWARD.

HEUS, heus puella, da mihi  
bibere paululum aquæ ex  
tuâ urnâ.

HARKEE, Child! — Fair  
Maid, will you oblige me  
with a Draught of Water out of  
your Pitcher?

## REBECCA.

## REBEKAH.

Imò verò perlibet, vir opti-  
time: Hem! bibe: Quinétiam  
adaquâbo tuos camélos, quan-  
tum sat erit.

Yes, and welcome, Sir. —  
Take a hearty Draught. -- And  
then (5) *I'll draw some for your  
Camels too, till they have done  
drinking.*

## DISPENS.

## STEWARE.

At ego te pro isto beneficio  
dono hâc inaure, atque his du-  
abus armillis: Sed age, fac  
sciam cujus sis filia, & an sit in  
sedibus tui patris locus ubi  
possimus pernoctâre.

In Return for your Civility,  
I beg you'll accept of this (6)  
*Ear-ring*—and these (7) *Brace-  
lets*. — Whose Daughter, pray  
may you be? — Is there any  
Room, think you, at your  
House, to lodge a few Strangers  
for a Night or two?

REBECCA:

Equidem sum filia *Bathuëlis*, quem *Melca* peperit ex *Nachorre*. Straminis autem & pabuli apud nos affatim est, nec non locus ad pernoctandum. Sed ego curro in oppidum, ut nuntiem hæc omnia domi, ita ut habent.

DISPENS.

Ago tibi gratias, *Jehova*, quod non destituiti tuam bonitatem & fide *Abrahamum* herum meum, cultorem tui; qui me deduxeris per eam viam quam venirem domum cognatorum domini mei.

LABAN.

Ain', tu?

REBECCA.

Ita est.

LABAN.

Et dono dedit tibi istam in aurem & armillas?

REBECCA.

Etiam.

LABAN.

Ubi reliquisti?

REBECCA.

Ad fontem; ecce eum tibi apud camelos.

LABAN.

Precor tibi *Jehovam* propitium, homo.

DISPENS.

Et ego tibi vicissim, vir humanissime.

LABAN.

Narravit nobis hæc soror mea.

REBEKAH.

I am the Daughter, Sir, of one *Bethuel*, the Son of *Milcab*, the Wife of *Nabor*. — We have not only Straw and Provender enough for your Cattle, but commodious Lodgings too for the Reception of you all. — However, I'll run home, and acquaint the Family with your Intentions.

STEWARD.

I thank thee, O Lord God, that thou hast been so good and gracious to thy faithful Servant, my Master *Abraham*; as to direct my Steps to the Habitation of his Brethren.

LABAN.

Sayst thou so, Girl?

REBEKAH.

Yes.

LABAN.

And he made thee a Present of that Earing — and those Bracelets?

REBEKAH.

Yes.

LABAN.

Where was he when you left him?

REBEKAH.

At the Well. — See! yonder he is with his Attendants, and his Camels.

LABAN.

God be with you, Sir.

STEWARD.

And with you too, kind Sir.

LABAN.

Our Sister *Rebekah* here has al-

*Rebecca*, quoniam sis, & unde venias : Quod cum primum audivi, statim curavi parari tibi diversorium & tuis camelis stabulum, ne foris maneat. Quamobrem sequere me.

DISPENS.

Ago tibi gratias pro tanta comitate & diligentia. Sequor.

LABAN.

Eamus hanc. Hic sunt aedes nostrae. Vos curate hos camelos stramine & pabulo. Vos afferte aquam lavandis pedibus hujus & comitum. Bene est, accumbite.

DISPENS.

Dabit mihi veniam. Non accipiam cibum, quin prius dixerò cujus causam huc venerim.

LABAN.

Dic ergo.

DISPENS.

Ego sum servus *Abrahami*, hominis, quem Deus ditavit virum in modum ovæ, capræ, bovis, argenti, auro, servis, ancillis, camelis, atque asinis ; cui etiam jam seni *Sara* uxor peperit filium, quem ipse constituit heredem ex asse ; meque etiam iurando astrinxit, ne locum ei nuptam quæ esset ex *Channa*, in quorum terra habi-

already told us who you are, Sir, and to whom you belong. As soon therefore, as I was apprized of your Arrival, I took all the Care I could to secure a commodious Apartment for yourself and Friends, and a good Stable for your Cattle, that you might not take up your Quarters in the Street. -- Therefore, good Sir, follow me.

STEWART.

I thank you, Sir, for all your Favours. -- I follow you.

LABAN.

This Way, Sir. -- Here's our House. --- Boy, take Care that the Camels have Straw and Provender enough. -- Sister, do you see that the Gentlemen have some warm Water to wash their Feet. -- Very well. -- Pray, good Sirs, be seated.

STEWART.

With your Leave, I'll acquaint you with the Purport of my Errand, before I'll take any Refreshment.

LABAN.

We'll listen with Attention, Sir.

STEWART.

I am Steward to the mighty (8) *Abraham* ; one whom the Lord has blest in all Things ; in Sheep, Goats, and Oxen ; Silver and Gold ; Men-servants and Maid-servants ; Camels, and Asses beyond Measure : One, who even in his old Age, by his old Wife (9) *Sarah*, had a (10) *Son*, who is sole Heir to all his large Possessions :  
D 2 This



taret ipse; sed irem domum paternam, ibique eligerem uxorem gentilem. Cui cum ego dicerem, quid si mulier nollit me sequi? Deus, inquit ille, cui ego per omnem vitam parui, tecum mittet nuncium suum, qui tibi secundabit hoc iter; ita fumes filio meo uxorem mihi gentilem, ortamque ex domo paternâ: Hâc re exsolveris te religione jurisjurandi, quo te astringo, si fortè non impetraveris ut mulier te sequatur. Ita persuasum est mihi ut venirem: Cumque hodiè venissem ad fontem, ita cogitabam mecum; *Jehova*, Deus heri mei *Abrahâmi*, si tu mihi ades in hoc itinere, da mihi, ut, me nunc hic stante ad fontem, veniat puella haustura, quæ mihi roganti det aquam ex urnâ bibendam, atque etiam aquetur meos camelos, ut intelligam eam esse quam destinasti hero meo. Vix hæc mecum tacitus cogitâram, cum subito ecce egressa *Rebecca*, terens urnam in humeris, descendit ad fontem, atque haurit. Et, cum petivissem potum ex eâ, confestim depositâ urnâ affert, & dicit etiam sese adaquatûram camelos. Ego quaesivi ex eâ cujus esset filia. Respondet, *Bathuelis*, filii *Nachoris* ex *Melchâ*. Tum ego accomodavi fronti ejus in aurem, & manibus armillas; & summissè adorans *Jehovam* Deum heri mei *Abrahâmi*, gratias egi, quod deduxisset me in rectam viam, ad concilian-

This wealthy Lord of mine, you must know, has bound me by a most solemn (11) *Oath* not to take a Wife for this Darling of his, of the Daughters of the (12) *Canaanites*, amongst whom he then resided; but to go to his Father's House, and to his Kindred, and there find a suitable Match for him. Whereupon I said to my Master, the Woman I shall chuse, may not possibly be inclin'd to follow me: Never fear, said he, the Lord before whom I walk, will send his (13) *Angel* with thee, and prosper thy Way; and thou shalt take a Wife for my Son of my Kindred, and of my Father's House: However, when thou comest to my Kindred, and they will not give thee one; then shalt thou be clear from this my Oath. — Upon this, I was prevail'd on to come hither: And when I came to Day to yonder Well, I put up this short Ejaculation, "O Lord God of my Master, said I, "if now thou wilt prosper me "in the Way which I am going, as a Token of Conviction, let a Virgin, whilst I "am standing at this Well, "come up to me, and at my "Request, not only permit me "to drink out of her Pitcher, "but water my Camels for me, "likewise, and let the same "be the Woman whom thou "Lord hath allotted for my "Master's Son." Now, sooner had I ended this show-

dam filiam herilis cognati filio herili, quam ex his argumentis intellexi eam esse. Nunc ergo, si certum est vobis facere hoc beneficium domino meo, facite ut sciam: Sin minus, nihilò fecius, ut insistam aliam viam.

mental Prayer, but lo! all on a sudden, your Sister *Rebekah* came with a Pitcher on her Shoulder, went down to the Well, and drew Water: And no sooner had I requested the Favour of drinking out of it, but she let down her Pitcher, and not only offer'd to serve me, but to water my Camels also. -- Then I ask'd her whose Daughter she was. *Bethuel's*, Sir, said she, the Son of *Nabor* by *Milcab*. Whereupon I presented her with the Golden Ear-ring, and the two Bracelets which you have seen: Then having first prostrated myself before the Lord God of my Master, I return'd him my unfeign'd Thanks, that he had directed me in the right Way to obtain the Daughter of my Master's Brother (as by all Circumstances I found she was) to be a *Help-meet* to his Son. If therefore you are inclin'd, Sir, to oblige my Master, say so; if not, tell me; that I may turn to the Right Hand, or to the Left.

LABAN.

Hæc res planè ex Deo orta est, neque nos omnino possumus repugnare tibi.

BETHUEL.

Ità habet. Proinde habet tibi *Rebeccam* tuo arbitrato, eamque ducito nupturam filio heri tui, sicut visum est *Jehová*.

LABAN.

The Hand of Providence seems very visible in this Adventure; we cannot therefore any Ways withstand your Solicitations.

BETHUEL.

Be it so. --- My Daughter, Sir, is at your Disposal: And since Heaven has order'd Matters so, e'en marry her to your Master's Son.

## DISPENS.

Grátiam hábeo Deo primùm,  
qui ità volúerit ; deinde vobis,  
qui non repugnaverítis. Tu verò  
*Rebecca*, & vos, non recusábitis  
háec quántalacúnque dona, quæ  
attuli jussu mei Dómini.

## SENTENTIA.

*Deus dirigit pios in viam,  
eorumque actiões secundat:*

## STEWARD.

First I thank God, for his  
Guidance and Direction in this  
Affair ; and then you, for your  
Compliance with my Request.  
-- Now, Mrs. *Rebekah*, and you  
Gentlemen, her Relations, I  
insist on your Acceptance of  
these small (14) *Tokens* of my  
Respect, which I háve brought  
along with me in Pursuance of  
my Master's Orders, for that  
Purpose.

## The APPLICATION.

*The Lord directeth the Paths  
of the Righteous ; and whate-  
ver they take in Hand, he ma-  
keth it to prosper.*

## R E M A R K S.

(1) *HIS* Name was *Eliezar*. Some imagine, that he was a  
black Slave, who in his Youth, had been presented to  
*Abraham*, by *Nimrod*. But be that as it will, he was so faith-  
ful a Servant, and his Master conceiv'd such an Affection for him,  
that he not only made him Ruler over all he had, but before the  
Birth of *Isaac*, intended to make him Heir to all his large Pos-  
sessions.

(2) Or *Rebecca*, the Daughter of *Bathuel*, or *Bethuel*, and  
afterwards the Wife of *Isaac*, the Son of *Abraham*.

(3) Grandson of *Nahor*, Son of *Bethuel*, and Brother to *Re-  
bekah*.

(4) The Son of *Nahor* and *Milcah*, Nephew to *Abraham*,  
and Father of *Laban* and *Rebekah*, a Native of *Mesopotamia*,  
which was a famous Province, situate between the two Rivers,  
*Tigris*, and *Euphrates*.

(5) Great was the Simplicity and Humility of those Days,  
when Persons of the best Rank, and of the Fair Sex too, did not  
disdain



*disdain to be employ'd in such servile Offices. -- We find but few Ladies now-a-days so very condescending.*

(6) *This was a golden one of half a Shekel Weight, that is, a Quarter of an Ounce, and worth about ten Shillings of our English Money.*

(7) *These likewise were of Gold, of about five Ounces Weight, and worth near twelve Pounds of our English Money.*

(8) *See Note 1. Page 22.*

(9) *See Note 2. Page 22.*

(10) *The Son of Abraham and Sarah. His Name in the Hebrew, signifies Laughter, which was given him by his Mother, because when the Angel promised that she should have a Son in her Old Age, she laugh'd at the Prediction.*

(11) *The Form in which Eliezar took his Oath was, we are told, by putting his Hand under his Master's Thigh. This is the first Time we read of that Ceremony, which was afterwards us'd by Jacob and Joseph, when they lay on their Death-Beds. — Some have imagin'd, on Account of the Peculiarity of it, that it implied a greater Mystery than most were apprehensive of; and that it was swearing by the Messias, who was to come out of Abraham's Loins, or Thigh. Others, that it was swearing by the Covenant of Circumcision, the Part which was circumcised being near the Thigh. But the most probable Conjecture is, that as it could not well be done, but in a kneeling Posture; so it was a Token of Subjection and Homage from a Servant to his Lord, he sitting, and his Servant putting his Hand under him, and thereby implicitly declaring, I am under your Power, and ready to do whatever you shall think fit to command me. The Custom however afterwards of Swearing, was, to lift up the Hand to Heaven.*

(12) *Not but that Laban and his Family were Idolaters, as well as the Canaanites, but then he was much better than they; because he still retain'd the Worship of the true God, tho' blended and corrupted with gross Mixtures of his own; whereas the Canaanites had utterly revolted from it.*

(13) *See Note 3. Page 27.*

(14) *To Rebekah he gave Jewels of Silver, and Jewels of Gold, and fine Raiment: And to her Mother and Brother several other precious Things, but what the Particulars were, the sacred Historian has not mention'd.*



DIALOGUS VII.

DIALOGUE VII.

IDUMUS. *Gen. xxv.*

EDOM. *Gen. xxv.*

ARGUMENTUM.

*The ARGUMENT.*

*Esauus vendit Jacóbo fratri  
prærogativam ætatis.*

*Esau sells his Birth-right to his  
Brother Jacob.*

INTERLOCUTORES.

*The SPEAKERS.*

*Esauus, Jacobus.*

(1) *Esau or Edom, and (2)  
Jacob.*

ESAVUS.

**I**MPERTI mihi de rubro isto;  
nam rédeo rure exanimátus  
lassitúdine.

ESAU.

**P**RAY, Brother, oblige me  
with a Mefs of your (3) *red*  
*Pottage*; for I have been abroad,  
and am perfectly faint.

JACOBUS.

Vendemihî in præsentia præ-  
rogativam tuæ ætatis.

JACOB.

I will, Brother: — But then  
you shall sell me your (4)  
*Birth-right*.

ESAVUS.

En ego jam jamque mórrior:  
Quò mihi istam prærogativam?

ESAU.

Alas! I am at the Point of  
Death. Of what Importance  
can my Birth-right be to me?

JACOBUS.

Ergò confirma mihi jam nunc  
venditionem jurejurando.

JACOB.

Come then. -- Bind the Bar-  
gain with an Oath.

ESAVUS.

Confirmo; quid vis? Juro,  
addico, nihili facio jus istud æ-  
tatis præ edulio.

ESAU.

That I will. -- What would  
you have me say? -- I solemnly  
(5) *swear*, I tell you, that I  
look on my Birth-right as a  
mere Trifle, in Comparifon of  
a Mefs of your delicious Pot-  
tage. *The*

## SENTENTIA.

*Brevissima voluptas hominem privat perpétuis bonis. Idem usu venit impiis, qui amore carnalium voluptatum prodigunt bona cœlestia,*

## The APPLICATION.

*A Moment's Pleasure is too often attended with an Age of Pain. Thus the Wicked are lavish of the everlasting Joys of Heaven, for the transient Gratification of their unruly Passions here on Earth.*

## R E M A R K S.

(1) *THE Eldest Son of Isaac, and Twin-Brother of Jacob.*

*His Name of Esau is deriv'd from a Hebrew Term, that signifies to make or be perfect ; because he was of a stronger Constitution than ordinary Infants ; as having Hair all over him ; which is an Indication of Manhood ; whereas other Children are born with Hair only on their Heads. -- His other Name of Edom, which Term in the Hebrew Language, signifies (red) was given him, either on Account of his selling his Birth-right to his Brother for a Mess of red Pottage, or by Reason of the Colour of his Hair and Complexion.*

(2) *His Name is deriv'd from a Hebrew Word, which signifies to supplant, and by the Addition only of a Letter, a Supplanter, or One that taketh hold of, and trippeth up his Brother's Heels.*

(3) *This Pottage was made of Lentils, a Kind of Pulse or Pease. And these were Egyptian Lentils, which were in great Esteem, and in all Probability gave the Pottage a red Tincture. -- Some are of Opinion that Esau did not know what this Lentil-Soup was, and therefore only call'd it by its Colour, give me some of that red, that same red : But there is no Reason, according to Others, to think that he was ignorant of what Lentil-Pottage was, but only that his Repetition of the Quality, without naming the Thing itself, denoted his great Hunger and Keeness of Appetite, which might probably be still sharpen'd by its tempting Colour.*

(4) *The Birth-right, or Right of Primogeniture was a Matter of the last Importance, as there were so many Privileges*



*liges annex'd to it. The First-born was consecrated to the Lord ; had a double Portion of his Father's Estate ; had an Authority over his Brethren ; succeeded in the Government of the Family or Kingdom ; and (as some think) to the Priesthood ; was entitled to the Blessing of his dying Parent ; had the Covenant, which God made with Abraham, that from his Loins Christ should come, consign'd to him ; and (what is more) these Prerogatives were not confin'd to his Person only, but descended to his latest Posterity, in Case they deserv'd them.*

*(5) The Form of the Oath is not here specified, See therefore Note II. Page 39. relating to the Manner of Swearing then in Practice.*





## DIALOGUS VIII.

## DIALOGUE VIII.

VENATOR. *Gen. xxvii.**The* HUNTER. *Gen. xxvii.*

## ARGUMENTUM.

## The ARGUMENT.

Jacobus arte maternâ præver-  
tit à patre felicitatem Esâvi.  
Esâvus seriùs, vèniens frustrâ  
lacrymatur.

Jacob *instructed* by Rebekah,  
obtains his Father's Benediction.  
Esau, coming too late, makes a  
most heavy Complaint, but to  
little Purpose.

## INTERLOCUTORES.

*The* SPEAKERS.

Rebecca, Jacobus, Isâacus,  
Esâvus.

(1) Rebekah, (2) Jacob,  
(3) Isaac, and (4) Esau.

## REBECCA.

## REBEKAH.

PATER tuus misit venatûm  
fratrem tuum *Esâvum*, me  
audiente, ut âfferat ferinam, ex  
quâ confectum pulpamentum  
ipse edat, atque benè precetur  
à *Jehova*, ântequam moriatur.  
Nunc audi, fili mi, quid velim  
à te fieri. Adi pecus, & indè  
afferto mihi duos hædos opti-  
mos, ex quibus conficiam patri  
tuo edûlium quali máximè de-  
lectatur, quod offeres ei, ut tibi  
benè precetur priùsqvam excé-  
dat vitâ.

SON Jacob, your Father, in  
my Hearing, gave strict  
Orders to your Brother to go a-  
hunting this Morning, in or-  
der to bring home some Veni-  
son, and dress it to his Palate,  
that he might dine with him,  
and give him his paternal Be-  
nediction before he died. Now,  
my dear Child, observe what I  
say to you. Go directly to the  
Fold, and bring me two of the  
fattest Kids you can find. I  
know how to hit your Father's  
Taste. — As soon as 'tis ready,  
you shall attend him, in your  
Brother's Stead, and so sup-  
plant him.

JA-

JACOBUS.

Sed frater villósus est, ego depílis. Quod si fortè pater me attrectáverit, putábit se mihi esse ludíbriò. Itaque mihi malè, non benè precábitur.

REBECCA.

Istam imprecationem ego præstábo, nate: Tu modò gere mihi morem.

JACOBUS.

Si ità jubes, certum est óbsequi: Eo.

REBECCA.

Mihi magnóperè curandum est, ut agam honórem cállide & prudenter, nè meus marítus apprehendat falláciam. Nam, ut amat rústicum illum *Esáuvum*, nunquam eum postpónet *Jacóbo*, nisi fraude inductus. Ego verò *Jacóbum* plús amo, & stúdeo eum obrepere in felicitátem, quam conciliábunt patris preces ei, cui benè ominátus fuerit.

JACOBUS.

Rédeo, mater, áfferò hædos.

REBECCA.

Factum benè; ágedum, patrem cupédiam patri tuo, cujús-

JACOB.

But my Brother, Madam, is all over háiry, and I am perfectly smóoth; should my Father accidentally touch my Face or Hands, he'll discover the Imposture, and I shall be loaded perhaps with his Imprecations instead of his Prayers.

REBEKAH.

Follow but my Directions, *Jacob*, and if our Plot's discover'd, let me bear the Blame for ever.

JACOB.

Since 'tis your Will to have it so, 'tis my Duty to obey your Orders. I go this Moment.

[Goes out.]

REBEKAH alone.

Now must I exert the Woman, and use all the Artifice imaginable to blind my Husband in this important Affair. Foras that unploish'd (5) *Thing Esau*, is his Father's Doating-Piece, he'll most assuredly prefer him before his Brother, unless, by some Stratagem or other, we can deceive him. *Jacob* is, I own, my Favourite, and I'll leave no Stone unturn'd but I'll procure those Blessings for him, which I know will most assuredly attend his Father's Wishes, wherever he directs them.

JACOB just return'd.

Here am I, Mother; and here are two fine Kids.

REBEKAH.

That's well. — I'll tofs up thy Father such a favonry Dish,



modi scio suavem esse ejus palato. Rectè est, parata sunt omnia. Nunc age, induam te vestimentis pretiosis *Esavi*, quæ habeo penès me. Hic ornatus te cõdecet.

JACOBUS.

Quid manus & collum, quòd pilis carent ?

REBECCA.

Vestientur pelle hœdorum. Bene habet : Accipe nunc hanc escam, atque hunc panem quem confeci. Abi ; vide ut agas prudenter.

JACOBUS.

Dabo operam. Pater.

ISAACUS.

Quis tu es, fili ?

JACOBUS.

*Esavus* primogénitus tuus ; executus sum mandatum tuum. Surge, age, vescere ferinâ, ut mihi benè preceris.

ISAACUS.

Quid sibi vult, quod tam citò nactus es, fili ?

JACOBUS.

*Jehova*, Deus ille quem colis, objecit mihi.

ISAACUS.

Accède huc, ut te tractem, fili, sciamque utrùm sis ipse

as shall suit his Palate, I warrant thee.—Here's every Thing at Hand.—Come, *Jacob*, strip.—As your Brother's best (6) *Robe* is in my Custody, you shall put it on. — It becomes thee mightily.

JACOB.

But as my Hands and Neck are perfectly smooth, what Stratagem, Madam, will you find out to supply that Defect ?

REBEKAH.

You shall put on the Goats-Skins.—Nothing in the World could do better. Now, my Boy, Take this Dish in your Hand, and this Cake, which I have made on Purpose. — Besure you mind your Cue.

JACOB.

I'll act my Part as well as I can. — Sir !

ISAAC.

Who's there ?

JACOB.

'Tis I Sir, your Son (7) *Esau*. I have executed your Orders with all the Expedition I possibly could. — Pray, good Sir, rise therefore, and partake of the Fruits of my Labour, that your Soul may bless me.

ISAAC.

How's this? — Thou hast been expeditious, indeed, Son.

JACOB.

The Lord God, whom you serve, threw it in my Way, Sir.

ISAAC.

Draw near my Son, that I may feel thee, and be fully satisfied

*Eſāvus* necne. Quid hoc ? Vox quidem *Jacobi* est, ſed manus *Eſāvi*. Tūne ergo es ipſe natus meus *Eſāvus* ?

JACOBUS.  
Planiffimè.

ISAACUS.  
Accède ad me, ut veſcar tuâ ferinâ, fili, tibiſque benè precer. Suavis eſca ſanè: Funde vinum.

JACOBUS.  
En tibi !

ISAACUS.  
Nunc age, amplèctere me. Quam ſuavis odor venit ad nares meas ! Fragras, fili mi, non àlitter quàm ſolet ager lætus múnere *Jehováæ*. Faxit Deus, ut terra pinguis, irrigata rore cœleſti, effundat tibi magnâ copiâ ſégeſ & uvas. Tibi ſerviant nationes, te colant populi, dñus ſis fratrum tuorum, téque revereantur ex eadem matre nati. Qui tibi imprecabitur, eſto execrabilis & infelix: Qui tibi benè volet et optabit, eſto fortunatus.

JACOBUS.  
Benè geſſi meum negotium, mater. Non agnóvit me; & ex attrectatione putávit me eſſe

tiſfy'd whether thou art my very Son *Eſau*, or not. — How's this ? — 'Tis *Jacob's* Voice; I take it, but the Hands are the Hands of *Eſau*. — Tell me true. — Art thou my Son *Eſau* ?

JACOB.  
The ſame.

ISAAC.  
Bring thy Veniſon nearer: — I'll taſte of it, and my Soul ſhall bleſs thee. — Oh ! what a delicious Flavour it has ! — *Eſau*, fill me a ( 8 ) Glaſs of Wine.

JACOB.  
Here, Sir.

ISAAC.  
Now, my dear Boy, let me embrace thee. — What an ambroſial Odour's here ! -- Thou ſmelleſt, *Eſau*, like a Field that is perfum'd by the Breath of God. May the rich Soil, thro' the Bleſſing of my God, be water'd with the Dew of Heaven, and yield thee her Fruits and Plants of every Kind in their due Seaſon ! — May whole Nations be ſubſervient to thee, and may the People bow down their Heads to the Ground before thee ! May all thy Mother's Sons acknowledge thy Sovereignty over them, and pay Homage to thee ! Whoever ſhall curſe thee, may he be accuſed, and He that bleſſeth thee, may he be bleſſed !

JACOB. [*Goes out, and returns to Rebekah.*]  
Well ! Madam, our Plot has ſucceeded. — My Father, tho'  
a lit-

*Eſavum.*

REBECCA.

Benè eſt. Sed *Eſavus* jam reverſus parat ferinam quam offerat patri. Videamus quid agat; nam multum fallit eum ſpes.

ESAVUS.

Attolle te, mi pater, & veſcere meâ ferinâ, ut mihi benè preceris?

ISAACUS.

Numquis tu es?

ESAVUS.

Rogas? Primogénitus tuus *Eſavus*.

ISAACUS.

Totus obſtupeſco, horreoque. Quis ergo eſt is, qui modò attulit mihi ferinam? Nam ex eâ prorsus comédi ante tuum adventum, eique fauſta omnia ſum precâtus; quæ res rata erit.

ESAVUS.

Hei mihi! nunquid cauſæ eſt, quin ego perpétuò perirem? Attamen mihi quoque benè precâre, pater.

ISAACUS.

Frater tuus rem aſtu tractâvit, abſtulitque fauſtitatem tuam.

ESAVUS.

Næ ille probè reſpondet ſuo

a little jealous at firſt, did not diſcover the Impoſture.—Upon feeling my Hands he ſeem'd perfectly eaſy.

REBEKAH.

I wiſh thee Joy. — But ſee! *Eſau* is return'd from hunting, and is carrying his Meſs to your Father. — Let us ſee how he'll behave after his Diſappointment.

ESAU.

Riſe, Father, and partake of my Veniſon, that your Soul may bleſs me.

ISAAC.

Why! Who are you?

ESAU.

How, Sir, can you ask ſuch a Queſtion? — I am your firſt-born Son, your Son *Eſau*, Sir.

ISAAC.

I am all Confuſion! — My Limbs tremble under me.— Who then was it that brought me the moſt ſavoury Meat I ever taſted, but juſt this Moment? — For I have eaten plentifully of it before you came.— To him I have given my Bleſſing, and, whoever he be, he ſhall be bleſſed.

ESAU.

Alas! my Father, am I doom'd to Ruin beyond Retrieve? — Haven't you one Bleſſing ſtill in Store for your unhappy *Eſau*?

ISAAC.

Thy Brother has ſupplanted thee, and has taken thy Bleſſing from thee.

ESAU.

Too well his Actions comport with



nómini, qui me jam bis circum-  
venerit. Primum enim frau-  
davit me prerogativa ætatis ;  
deinde nunc intercèpit bonam  
precatiónem mihi debitam. Sed  
nihilne tibi reliquum fecisti,  
quo mihi faustum aliquid pre-  
cère ?

ISAACUS.

Profecto feci eum dñm  
tuum ; statuque ut fratres ei  
servirent ; eumque munivi fru-  
mento & vino. Quid vis tibi  
jam faciam, fili ?

ESAVUS.

Solumne id habébas ? Imper-  
ti etiam me aliquâ felicitate.  
Heu ! quid agam miser ?

ISAACUS.

Habébis quidem domicilium  
minùs bonum et à pinguédine  
soli, & asúpero rore cœli, & vi-  
vens gládio, ferves fratri ; ve-  
runtamen erit tempus illud cum  
vicissim vinces, excutiesque  
jugum ejus de collo tuo.

ESAVUS.

Non procul abest luctus à pa-  
tre meo ; nam certum est mihi  
interficere *Jacobum* fratrem.

with his Name. This is now  
the second Time he has over-  
reach'd me.—First, he took the  
Advantage of my Necessity,  
and bought my Birth-right for  
a Trifle— And now, by Arti-  
fice, has robb'd me of my Blef-  
sing. But have you been so  
profuse of your good Wishes,  
as not to have one for me re-  
maining ?

ISAAC.

I have constituted him indeed  
thy Lord and Master. I have  
solemnly pronounc'd too that all  
his Brethren shall bow down  
before him. Nay more, I have  
given him Corn and Wine in  
Abundance. — What would'st  
thou have me do for thee ?

ESAV.

Had you nothing more to  
give ? — Is there not one Blef-  
sing yet in Store for me ? —  
Wretch that I am ! — What  
shall I do ?

ISAAC.

Thy Houfe shall not be so  
plentifully stor'd with the Con-  
veniencies of Life; neither shall  
thy Soil be equally water'd  
with the Dew of Heaven. Thou  
shalt live by thy Sword, and  
be in Subjection to thy Broth-  
er. The Time, however, shall  
come when thou shalt flourish in  
thy Turn, and shake off the Yoke  
that for awhile must gall thee.

ESAV.

It will not be long before the  
Days of (8) *Mourning* for my  
Father will come on. And  
then—I'll (9) *kill this* base  
Supplanter. The

## SENTENTIA.

*Properandum est, & arripienda occasio. Sero plorat Elavus. Sero venit ad colligendum manna post ortum solem, aut die sabbati. Sero pulsant fatus virginis. Sero conabantur intrare pigri per portam jam clausam.*

## The APPLICATION.

*Time should always be taken by the Forelock. — Esau weeps, 'tis true, but then, when 'tis too late, and in vain. There was no Manna to be gather'd, when the Sun was up, or on the Sabbath-Day. When the Harvest is got in, and the Gleaners are about the Field, 'tis to no purpose to come there with the Sickle. The foolish Virgins might knock long enough, before they found Admittance. All slothful Attempts to get in, when the Door was shut, were fruitless and ineffectual.*

## R E M A R K S.

(1) SEE Note 2. Page 38.

(2) See Note 1. Page 41.

(3) See Note 2. Page 27.

(4) See Note 2. Page 41.

(5) *At this Time Esau and Jacob were about forty Years old; and the former had married two Wives, Judith, the Daughter of Beeri, and Bethshemeth, the Daughter of Elon, both Hittites, which so incens'd Rebekah, that her Affections were quite alienated from him.*

(6) *Some imagine, that this was a Sacerdotal Habit, wherein Elau, in his Father's Illness, was suppos'd to officiate; for which Reason, it might probably be kept in Isaac's Tent, near to which, very likely, was the Place of religious Worship. It was a Vestment no doubt of some Distinction, which the Heir of the Family upon solemn Occasions was us'd to put on, and Jacob, at this Time being to personate his Brother, there was a Necessity for him to have it, and Rebekah, for that Reason, as she knew where it lay, took Care to secure it.*

E

(7) The

(7) *The Jewish Doctors have taken great Pains to clear the Patriarch Jacob here from the Sin of Lying. Some of them paraphrase the Words thus; — I am he, who brings thee something to eat, but Esau is thy Eldest Son. Others thus; I am Esau, that is, I am in his Stead, because he has sold me his Birth-right. St. AUSTIN pretends, that Jacob's Words have a Figure in them; but there are no just Grounds for the Support of his Conjecture. Some Others therefore, seeing the Impossibility of explaining the Words by any of the abovemention'd Subterfuges, have boldly asserted, that there was no Iniquity in those Lies, which Jacob told, because they did not proceed from any malevolent Intent; but from a Design of promoting the greatest Good. Such Positions, however, as these, are doubtless dangerous, as they justify too far the odious Practice of concealing our Thoughts by equivocal Terms, and mental Reservations.*

(8) *There is a Tradition amongst the Jews, that Jacob having omitted to bring Wine for his Father, an Angel prepar'd it, and brought it into his Apartment; that he gave it into Jacob's Hands, and Jacob pour'd it out for his Father. The Jewish Doctors however are too apt to expatiate upon almost every trivial Particular.*

(9) *See Note 4. Page 31.*

(10) *Tho' in the Heat of his Resentment he threaten'd to murder his Brother, and Jacob thereupon, thought proper to abscond, yet we find, upon his Return, which was many Years afterwards indeed, there was a perfect Reconciliation between them.*







DIALOGUS IX.

DIALOGUE IX.

JACOBUS PROFUGUS.

Gen. xxix.

JACOB'S Flight to HARAN.

Gen. xxix.

ARGUMENTUM.

The ARGUMENT.

Jacobi profugi congressio cum  
Rachèle sobrinâ suâ

Jacob, in his Flight to Haran,  
is transported with Joy on meet-  
ing with his Cousin Rachel.

INTERLOCUTORES.

The SPEAKERS.

Jacobus, Pastores, Rachel.

(1) Jacob, several (2) Shep-  
herds, (People of the East) and  
(3) Rachel.

JACOBUS:

JACOB.

FRATRES, unde estis?

FRIENDS, what Townsmen  
are you?

PASTORES.

Ex Charrâ.

SHEPHERDS.

We live at (4) Haran, Sir.

JACOBUS.

JACOB.

Ecquid nôstis Labânem fi-  
lium Nachôris?

Know you one Laban, pray,  
who is the Son of Nabor.

PASTORES.

SHEPHERDS.

Máximé.

Perfectly well.

JACOBUS.

JACOB.

Valétne?

How does he do, pray?

PASTORES.

SHEPHERDS.

Valet; atque ecce tibi Ra-  
chélem filiam ejus huc venien-  
tem cum pecúdis!

Very well, Sir. — See! yon-  
der is Rachel, his Daughter,  
coming this Way with her (5)  
Sheep.

JACOBUS.

JACOB.

Hem! diei multum adhuc est,  
neccum tempus est cogendi pé-

See! the Sun is not near  
down as yet; 'tis too soon to  
get

coris : Quin adaquatis pécudes, deinde ituri pastum?

PASTORES.

Non póssumus, donec convenerint omnes greges, quò avolvamus saxum ab ore putei, atque ita adaquemus.

JACOBUS.

Sed venit *Rachel* agens pecus: Quid cesso avolvere saxum, ut hauriam ei aquam, atque hanc primum ab eâ ineam grátiam? O mea *Rachel*, amplectere me.

RACHEL.

Abstine tu manum; quis tu es?

JACOBUS.

Ego sum *Jacobus* patruélis tuus, filius *Rebecca*; non contineo lácrymas præ gáudio.

REBECCA.

O felicem adventum! Sed ego cesso ire in urbem ut annuntiem hæc meo patri.

SENTENTIA.

*Gaudent mutuo congressu consanguinei. Sunt autem pii omnes inter sese divínâ consanguinitate conjuncti.*

get your Cattle together: You may water the Sheep however, and then feed them.

SHEPHERDS.

We can't do that, Sir, 'till the Flocks are all met. Then indeed, we'll roll away the Stone from the Well's Mouth, and give them as much Water as they'll drink.

JACOB.

But see! *Rachel* comes yonder driving her Cattle this Way.—I'll roll away the Stone this Moment, that I may have Water enough ready for her. By that Means I may oblige her perhaps. — My Dear *Rachel*, let me kiss thee.

RACHEL.

Hands off, Fellow. — Who made you so familiar, pray?

JACOB.

I am your Cousin, fair Maid, the Son of (6) *Rebekah*. — I can't refrain from Tears, for Joy to see thee.

RACHEL.

You're welcome Sir. — I'll run back to my Father, and let him know that you are here.

The APPLICATION.

*The unexpected Meeting of near Relations is very agreeable. Good Men, however are related to each other by the sacred Ties of Friendship.*





## R E M A R K S.

(1) SEE Note 2. Page 41.

(2) People of the East, and Inhabitants of Haran.

(3) Daughter of Laban, and Sister to Leah, a beautiful Shepherdess; her Profession comporting with her Name, which in the Hebrew Language, signifies a Sheep.

(4) Or Charan, or Charræ, a City in the Province of Mesopotamia, situate between the two Rivers, the Euphrates, and Chebar. — It was remarkable for having been the Place to which Abraham first retired after he left Ur, as well as for this Retreat of Jacob.

(5) See Note 5. Page 38.

(6) See Note 2. Page 38.







DIALOGUS X.

DIALOGUE X.

LABAN. *Gen. xxxi.*

LABAN. *Gen. xxxi.*

ARGUMENTUM.

*The ARGUMENT.*

Laban, *fugientem Jacobum affectus, cum eo iurgatur: Deinde fit inter eos fœdus.*

Laban overtakes Jacob, and expostulates with him on his abrupt Departure from his House; but enters at last into a Covenant of Friendship with him.

INTERLOCUTORES.

*The SPEAKERS.*

*Laban, Jacobus, Rachel.*

(1) *Laban, (2) Jacob, and (3) Rachel.*

LABAN.

LABAN.

QUÆ ratio impulit te, ut infcio me, abduceres meas filias tanquam ferro partas? Cur clam, & nesciente me, aufugisti, neque fecisti me certiorem; ut prosequer te voluptate carminum, tympanorum, cithararum; neque permifisti mihi, ut oscularer meos natos & natas? Stultè sanè fecisti, & erat mihi in manu nocere vobis. Sed Deus vester patrius heri monuit me, ut cavèrem nè te offenderem ullà re. Verùm esto; profectus sis sanè prædesiderio, quod capièbas è domo paternâ: Deos verò meos cur furatus es?

WHAT Motives, *Jacob*, could induce you to carry away my Daughters, without my Privy, as Captives taken with the Sword? For what Reason could you steal away so unawares from me, without the least Intimation of your Design, and prevent my sending you away with the usual Demonstrations of Joy, with Vocal and Instrumental Musick? Why would you not suffer me to take one parting Kiss of my dear Sons and Daughters? — These were ungenerous Actions; as I know, *Jacob*, 'twas in my Power to avenge my Wrong. But last Night the God of your Fathers

JACOBUS.

Illud feci adductus metu, veritus nè tu eriperes mihi tuas filias. Quod autem attinet ad tuos deos, siquem penes inveneris eos, per me quidem plectatur capite. Noscita, presentibus necessariis nostris, si quid tui apud me est.

LABAN.

Rectè dicis. Perscrutabor vestra tabernacula.

JACOBUS.

Non recusò quò minùs vestiges omnia.

RACHEL.

Video me esse in magno periculo. Nam *Laban*, pater meus, conquirat per omnia tentoria suos deos penates, quos ego furatus sum meo viro nesciente. Quod si factum deprehendetur, concitavero magnas turbas. Comminiscenda aliqua fallacia est, & quidem subito; nam meus pater jam aderit hìc. Probè inveni viam: Obruam eos in hoc stercore camelino; deinde sedebo super; facìle eum fallam.

Father charg'd me in a Dream, on no Account whatever, to exert it. — Admit it to be true, that you had a strong Inclination to return to your Father's House; yet your stealing away my (4) *Gods* is a Fraud, that will admit of no Excuse.

JACOB.

As to my abrupt Departure, I own the Charge; and that I was apprehensive of your Daughter's being taken from me by Force of Arms: But as to your last Allegation, if you find your *Gods* on any one belonging to me, (whoever it be) that Person shall surely die. — You shall examine all our Effects, without the least Interruption.

LABAN.

With your Leave then, I'll search all your Tents.

JACOB.

As narrowly as you please.

RACHEL (*aside*).

I am in imminent Danger, that's certain. For my Father will have his *Gods* again, which I have (5) *stolen* away (unknown to my Husband) unless I find out some Way to deceive him. — And should I be discover'd, it would create the utmost Confusion. — Some Plot therefore must be laid, and that instantly too. For I expect him in my Apartment every Minute. — Well! I have hit on't. — I'll conceal them under my Camel's Furniture, and sit upon them, He'll

LABAN.

Rimatus sum acerrimè tabernaculum *Jacobi*, tum *Lia*, tum duarum ancillarum. Nusquam invēni. Restat tabernaculum *Rachelis*, in quo si non erunt, mirabor: Hæc omnia sunt mihi perscrutanda. Hic quidem non sunt, neque hic. Quid sub hac culcitra? Tantundem. At in hoc angulo erunt. — At non sunt.

RACHEL.

Noli ægrè ferre, Dómine, quod non possum assurgere tibi, nam sum in mēstruis.

LABAN.

Perquisivi omnia diligentissimè; sed nusquam cōperī meos deos penētrales.

JACOBUS.

Quodnam concēpi tantum scelus, aut quod facinus admisi in te, ut tu me sic persequerere? Scrutatus es omnia mea utensilia; ecquid invenisti de ullā supellētile tuæ domūs? Prome huc coram necessariis utriusque nostrūm, ut ipsi judicent de utroque nostrūm. Jam viginti annos egi apud te; tuæ oves & capræ nunquam fuerunt infecundæ; non comēdi arietes tuæ oviariæ; nihil ad te retuli ereptum à feris; ipse semper præstiti damnum; tu mihi semper imputasti; si quid per furtum amissum est tam interdū quam noctu meo, periculo amissum est:

he'll never suspect the Fallacy.

LABAN.

I have search'd *Jacob's* Tent all over, my Daughter *Leah's* too, and her Maids; but my Gods are not there. — If they be not in *Rachel's*, I shall much wonder. — Here are twenty Holes and Corners still unexamī'd — They are not here. — Perhaps, they are thrown under the Couch. — No. — They must be here surely, — No. — I'm astonish'd!

RACHEL.

I would gladly pay you, my much honour'd Father, the Respect that is due to you, but I hope you will excuse me, considering the Condition I am in.

LABAN.

My Gods are gone, I find. — I've made a thorough Search, but all in vain.

JACOB.

What base Action, *Laban*, have I been guilty of? What Injury have I done you, that you should treat me with so much Ignominy and Contempt? — Now you have inspected all my Effects, what pray, do you find of yours about us? — If there be one Thing you can lay the least Claim to, produce it before all our Servants, that they may be impartial Judges between us. — 'Tis now full twenty Years since first I enter'd into your Service. — Have any of your Ewes, or She-Goats prov'd barren? — Have I ever kill'd one of your Wea-



Dénique, ea fuit mea conditio, ut & de die conficerer æstu, & de nocte gelu; & intéreà somnus abesset ab oculis meis. Jam hic mihi vigésimus annus agitur cùm sum domi tuæ: Servi-vi tibi quatuórdecim annos pro tuis duabus filiabus, sex autem pro óvibus & capris; cùm tu intéreà mutásti mihi mercédem décies. Quod nisi Deus pátrius, videlicet, Deus *Abrahámi*, & terror *Isáaci*, affuisset, tu quidem dimisisses me vacuum. Sed respexit ille misérias & labóres quibus sum perfunctus: Id quod heri fatis ostendit.

LABAN.

Meæ sunt hæ filiæ, mei filii, meum pecus; dénique, quicquid hic vides, meum est. Et nunc quo pacto óptimè consu-lam meis his filiabus, et filiis quos pepererunt? Opinor si ego & tu feriemus fœdus, quod sit testimónio utrique nostrum.

Weathers for my own private Use? If any Straggling Sheep or Lamb has been worried by the Wolf, or other Beast of Prey, have not I always made good the Loss, and did not you al-ways require it at my Hands? Nay, was there ever any Thing stolen from you by Day or Night, but what I justly ac-counted for? — In a Word, was it not my hard Lot to be melted in the Sun all Day, and starv'd with Cold all Night, without closing my Eyes to rest? Is it not full twenty Years I say, since first I was your Servant? Have not I been your Drudge fourteen of them, for your two Daughters, and the remaining six for your Sheep and Goats? During that State of Bondage, have you not al-ter'd my Allowance ten Times at least? And had not the God of my Father, the God of *Abra-ham*, and the *Fear* of *Isaac* been with me, I should at last have been sent empty away. God Almighty, however, hath seen my Wrongs, and approv'd of my Integrity, and Regard for you; of which your last Night's Vision is a convincing Proof.

LABAN.

These Daughters, these Chil-dren, these Cattle, and, in short, every Thing you see is mine. Now what is there that I can do this Day for the future Be-nefit and Advantage of my Daughters, and their Issue? — Suppose you and I should enter into

into a *Covenant of Friendship* with each other, which may stand a lasting Witness between us.

JACOBUS.

Optimè. Ego hîc érigam cippum ex hoc saxo : Vos mei propinqui accumulâte lápides : Capiamus cibum super hoc túmulo.

LABAN.

Hic hódie túmulus erit médius testis inter me & te.

JACOBUS.

Pérplacet. Atque ex hâc re vocétur *Galáadus*.

LABAN.

Aut étiam *Mispa* : Ut significet Deum aspectûrum quid fiet à me & te cùm discesserimus alter ab áltero. Quod si tu eris durus meis filiâbus, aut si duces álias in matrimónium præter eas ; tum hæc pacta perinde sunt, atque si nulla facta sint. Atque hujus quidem rei testis esto Deus utríque. — Vides hunc túmulum ? Vides et hunc cippum, quem extruxi inter me et te ? Hic túmulus et hic cippus testes sunt, neque me adversum te, neque te adversum me transitûrum eos ad nocendum. Deus *Abrabâmi* et Deus *Nachôris*, utriûsque pátrius, sunt nostri vîndices.

JACOBUS.

Ego conjûro per terrórem mei patris *Isâaci*. Atque, ut hæc sint ratíssima, faciâ hîc

JACOB.

Your Motion's good. I'll here set up this Stone for a Pillar, and my Servants shall gather more Stones ; and then we'll eat upon the (6) *Heap*.

LABAN.

That Heap shall be a Witness between us this Day.

JACOB.

It shall ; and, on that Account, shall henceforth be call'd (7) *Gilead*.

LABAN.

Or (8) *Mizpah*, to testify that God is Witness to our future Conduct towards each other. But in Case you prove unkind to my Daughters, or marry other Wives besides them ; then this Obligation shall be void. Of which Contract let us call Heaven to witness on both Sides. — Don't you see this *Heap*, and this *Pillar*, which I have set up betwixt us ? This *Heap* be Witness, and this *Pillar* be Witness, that I will never pass over them to you, neither shall you to me for Harm. The God of (9) *Abraham*, and the God of *Nabor*, the God of our Ancestors, be Judge betwixt us.

JACOB.

I swear by the (10) *Fear* of my Father *Isaac* : — And for the Ratification of this Treaty, I will

diè sacrificium in hoc monte,  
ad cujus épulas vos omnes in-  
vito.

LABAN:

Concedimus.

SENTENTIA.

*Deus suos tuetur ab adversariis.*

I will offer up a Sacrifice here  
this Day, and make an Enter-  
tainment on this Mount: And  
I hope all of you will come  
and partake of it.

LABAN.

We'll wait on you, without  
fail.

*The APPLICATION.*

*God always protects those  
who serve him from the Insults  
of their Enemies.*

## R E M A R K S.

(1) SEE Note 3. Page 38.

(2) See Note 2. Page 41.

(3) See Note 3. Page 53.

(4) Idols, or Superstitious Figures, by the Hebrews call'd Teraphim, or 'Theraphim. Some imagine, that they were the Heads of Men embalm'd, which were plac'd up and down the House in convenient Niches; that Candles, or Lamps stood always burning before them; and that their Devotees consulted them as Oracles. Others think, that they were Talismans, or Figures of Silver, Gold, or other Metal, cast and engrav'd under certain Aspects of the Planets, to which they ascrib'd divers extraordinary Effects, in Proportion to the Nature of the Metal, and the particular Qualities of the Planets, or other Figures so engrav'd upon them.

(5) If it be ask'd what Motives could induce Rachel to steal away her Father's Gods? The Answer is, (according to some) that she did it to repay herself for the great Damages, which both she and her Husband had sustain'd from her Father's repeated Acts of Injustice: And if they were made (as 'tis highly pro-



probable they were, either of Silver, or Gold) the Value of them might be no small Temptation: Others, however, conjecture, (and with much better Grounds) that as she had been educated in the Superstitions and Idolatrous Practices of her Father's Family, such Impressions might not, at that Time, have been entirely worn off, notwithstanding all the Instructions she had receiv'd from her Husband, in Regard to the Worship of the true God. For Errors of the first Concoction are the most difficult Things in Nature to be remov'd. — 'Tis highly probable therefore, that if she did not steal them away, on Account of their intrinsic Value, and by Way of Retaliation for her Wrongs sustain'd, as above hinted, it might be with no other View, than to prevent her Father from consulting them, in Relation to her Husband's sudden and abrupt Departure, and from receiving any Intelligence from them of the Road they had taken, or of the particular Place, to which they propos'd to direct their Course. For it was three Days before Laban was appriz'd of their Flight, and seven before he overtook them.

(6) It must not be suppos'd, that this Monument (which Jacob call'd by a Hebrew Term, that signifies a Heap of Witnesses) was no more than a Parcel of Stones thrown up together without either Art or Order; for then it could not have continued long in the same Position, nor have given a Name to the whole Country round about it. It was doubtless therefore, a strong and regular Building; but what the Form or Figure of it was, is not so easy to determine. Had it been only for a Memorial to Posterity, that of a Column, or Pyramid would have been very proper: But as the first Use that was made of it, was to eat and sacrifice upon, it may reasonably be presum'd to be erected in the Form of a Table, or an Altar.

(7) The Mountain whereon the abovemention'd Table or Altar was erected. This, in After-ages, gave the Name to all the adjacent Country, and lies on the East of the Sea of Galilee, and is Part of that Chain of Mountains, which ran from Mount Libanon southwards, on the East of the Holy Land.

(8) Or Masphath, (a Hebrew Term that signifies a Beacon) situate between Mount Gilead, and the River Jabbok, not far from the Banks of the latter, and very near the Confines of Gad, and Half Tribe of Manasseh, which was on the East of Jordan.

(9) See Note 11. Page 39.

(10) The Jews pretend, that this Fear of Isaac, was the Horror that seiz'd him, when he was apprehensive of his being offer'd up as a Burnt-sacrifice by Abraham. Others again imagine, that

it.

*it means no more, than that reverential Awe, and filial Duty which he paid to his much honoured Father. Both these Conjectures, however, seem to lose much of the Weight and Sublimity of this solemn Invocation. And therefore the justest, and most adequate Idea that can be entertain'd of that comprehensive Expression is, that Jacob meant no less, than the Supreme Being, the great Creator and Director of all Things, and the just Object of his awful Fear, and religious Worship.*





DIALOGUS XI.

DIALOGUE XI.

JACOBUS REDUX.

*Gen. xxxiii.*

JACOB'S INTERVIEW

*with ESAU. Gen. xxxiii.*

ARGUMENTUM.

Jacobus, ex Mesopotamiâ rediens, Esavum fratrem dono pacet.

The ARGUMENT.

Jacob, in his Return from Mesopotamia, meets with his Brother Esau, and by a well-conducted Present, not only sooths his Anger, but obtains his Favour.

INTERLOCUTORES.

*Esavus, Jacobus.*

The SPEAKERS.

*(1) Esau, and (2) Jacob.*

ESAVUS.

**O** Salve multum, mi frater charissime.

JACOBUS.

Salve et tu plurimum, germane mihi optatissime.

ESAVUS.

Ut te libenter amplector post longum spatium temporis.

JACOBUS.

Et mihi profecto jam diu nihil fuit jucundius, quam nunc videre te incolumem. Itaque præ gaudio non teneo lacrymas.

ESAU.

**G**OD be with you, my dear Brother.

JACOB.

And with you likewise, my much honour'd Lord.

ESAU.

How gladly do I fold you in my Arms after so tedious an Absence!

JACOB.

And nothing, these many Years, has given me half that real Satisfaction, as this happy Interview.—My Eyes o'erflow with Tears of Joy to see you.

ESAU



E S A V U S.

Nec ego possum non flere, ita totus lætitiâ gesticio. Sed qui sibi vult iste grex mulierum & puerorum; quos tecum ducis?

J A C O B U S.

Uxores sunt & liberi, quibus me Deus, quæ sua est liberalitas, ditavit.

E S A V U S.

Quid autem sibi vult totus ille grex quem offendi veniens.

J A C O B U S.

Vólui te eo dono mihi placere.

E S A V U S.

Satis multa habeo, frater; habe tibi tua.

J A C O B U S.

Ne repudia me, quæso; si te mihi propitium habeo, accipe à me munusculum. Nam quod vidi faciem tuam, videor mihi vidisse Numen quodpiam; nec mirum, qui mihi tam facilis fueris. Itaque quæso ut accipias à me munusculum, quod ad te adductum est; postquam Deus pro suâ benignitate tam multis bonis me accumulavit, ut nullâ re caream.

E S A V U S.

Quando urges tantoperè, accipio, etsi nihil opus erat. Age,

E S A U.

Nor can I myself refrain from weeping. -- My Transport is as (3) *great* as yours. -- But, pray, Brother, who are those Women, and those young Ones, that are with you?

J A C O B.

They are the Wives and Children, my Lord, that indulgent Heaven has bestow'd upon me.

E S A U.

Indeed! — But what's the Meaning of all those Cattle, which pass'd by me, (4) *Drove* after *Drove*, as I came along?

J A C O B.

I propos'd them, Brother, as a small Present for you, in Hopes to sooth your Passion, and obtain your Favour.

E S A U.

'Tis a Compliment, Brother, that's altogether (5) *needless*. For I have Flocks and Herds sufficient of my own.

J A C O B.

I must entreat you, dear Sir, not to deny me. — If I have found Favour in your Sight, accept of this small Token of my Love; since seeing you, methinks I've seen an *Angel's* Face. Nor is it strange; since you have shew'd yourself so courteous and obliging. That small Token, I say, of my unfeign'd Affection (as Heaven has bless'd me, and I want for Nothing) must not be rejected.

E S A U.

Well then! — Since you insist on it, Brother, I'll accept of it,

cámus ; ego ibo unà tecum.

JACOBUS.

Scis púeros esse téneros, ové-  
que & capras & boves præ-  
nantes : Quòd si fatigentur vel  
unum diem, actum est de óvibus  
& capris ómnibus ; & interibunt.  
Sed amábo, ipse ego pergam cle-  
menter & plácide, prout póstu-  
lant ea quæ præ me duco, ipsi-  
que púeri, donec véniam ad te  
in *Seir*.

ESAVUS.

Saltem relinquam tibi aliquot  
ex meis comitibus.

JACOBUS.

Quod opus ? Gere, óbsecro,  
mihi morem.

SENTENTIA.

*Potentiorum ira comitáte &  
submissióne lenienda est.*

it, tho' 'tis wholly needless.  
—Now, Brother, let's be mov-  
ing. — We'll go your own  
Pace.

JACOB.

You see, Sir, my Children  
are most of them Infants ; my  
Ewes too, Goats and Cows are  
all with Young. If we should  
therefore over-drive them but a  
Day, you know, they're lost.—  
Let me beg the Favour of you  
therefore not to (6) *stay* for me.  
— I'll follow you as fast as  
will be consistent with common  
Prudence. — We'll meet again  
at (7) *Seir*.

ESAU.

A Party of (8) *my Guards*  
then shall attend you.

JACOB.

By no (9) *means*.—I beg to be  
excus'd.

*The APPLICATION.*

*A soft and submissive Answer  
turns away Wrath, and often  
makes a Foe a Friend.*

## R E M A R K S.

(1) *SEE Note 1. Page 41.*

(2) *See Note 2. Page 41.*

(3) 'Tis very evident, from all the Circumstances that at-  
tended this Interview, that Esau was not so bad, as some have  
without just Reason represented him : On the contrary, he seems  
to have been a plain, generous, and honest Man ; nor does he appear  
to have been more wicked, than others of that Age. His good  
Dis-

*Disposition is sufficiently demonstrated by this affectionate Deportment towards his Brother, and his utter Oblivion of the Injuries he had receiv'd from him. And his laying aside all future Animosties against Jacob might probably arise, from his being convinc'd by Isaac himself, in the Absence of Jacob, that what was done by his Brother and Mother, was done with the Approbation of God himself.*

(4) *There were five Sorts of them, and each was rang'd into a distinct Class, that there should be a Distance between them. And the Reason of such an artful Disposition of them was this; namely, that as Esau met them, and was inform'd by their respective Herdsmen, that they were Presents intended for him, from his Brother Jacob, his Heart might relent, and he thereupon be the more easily prevail'd on to a perfect Reconciliation.*

(5) *Esau's Generosity is very conspicuous in this Reluctance of his to diminish Jacob's Substance, tho' by his repeated Solicitations he was prevail'd on at last, to accept of those Tokens of his Friendship.*

(6) *Jacob, notwithstanding Esau's friendly Acceptance of his Present, was still jealous of his Integrity, and distrust'd even his Tears. And here, when Esau offers to accompany him thro' the Remainder of his Journey, he has Recourse to a plausible Pretext in order to evade it.*

(7) *Esau, some short Time before this Interview, was in Idumea, in the Country of Seir, which lay on the South of the Salt, or Dead-Sea, and extended from thence to the Red-Sea, or Arabian Gulph.*

(8) *His Refusal of this Favour likewise was another Testimony of his Jealousy and Dread, lest those Guards should have secret Instructions, rather to enslave, than defend him.*

(9) *Jacob carries his Suspicion still farther; for tho' he had promis'd his Brother, but just before, to meet him again at Seir, it is very probable, he took some other Way, on Purpose to avoid him; since it no where appears in the Scriptures, that they ever came to a second Interview.*







## DIALOGUS XII.

## DIALOGUE XII.

JOSEPHUS VENDITUS.

*Gen. xxxvii.*JOSEPH *sold into* EGYPT.*Gen. xxxvii.*

## ARGUMENTUM.

## The ARGUMENT.

*Josephum ob invidiam vendunt fratres mercatoribus Ismaelitis.*

*Joseph, being the beloved Child of Jacob, is envied, and sold by his Brethren into Egypt.*

## INTERLOCUTORES.

## The SPEAKERS.

*Simeon, Levi, Reuben, Josephus, Judas, Mercatores.*

*(1) Simeon, (2) Levi, (3) Reuben (4) Joseph, (5) Judas, and (6) several Merchants travelling into Egypt.*

## SIMEON.

## SIMEON.

**E**CCE vobis Somniator ille !  
Agite, occidamus eum, de-  
jiciamusque corpus ejus in ali-  
quam specum.

**Y**ONDER comes our young  
Dreamer. — What say  
you ? — Shall we kill him,  
and cast him into some Pit ?

## LEVI.

## LEVI.

Sed quid renunciabimus pa-  
tri de eo ?

But what shall we say to our  
Father at our Return without  
him ?

## SIMEON.

## SIMEON.

Devoratum esse ab aliqua  
fera. Videbimus quorsum eva-  
dant ejus somnia.

Why we'll say, that some  
wild Beast has devour'd him :  
And then we shall see what  
will become of his Dreams.

## REUBEN.

## REUBEN.

Impium est maculare manus  
sanguine pueri, idque fratris.  
Deducimini ab ista mente. Ni-

'Twould be perfectly inhu-  
man, as he's our Brother, to lay  
our Hands upon him. You  
could

hil potestis grāvius consūlere  
in nos, aut in patrem nostrum.

SIMEON.

Unde tibi incessit ista nova  
religio? Vis ergo fināmus eum  
vivere, qui suis insōnniis por-  
tendit, nos omnes, ipsosque a-  
deo parentes, fore sibi suppli-  
ces? An non dignus est, qui  
eat somniatum apud inferos?

REUBEN.

Frater, si ita futurum est,  
quid cāveas? Sin min⁹, quid  
times? Usque adeone indignum  
tibi videtur, si puer imperitus  
sōnniavit? Quid potest esse cul-  
pæ in sōnniis? Postremò, si  
adeo obfirmāstis ānimum, neque  
potestis avocāri ab isto consilio;  
est hic puteus sine aquā: Saltem  
abstinete manus, demittite in  
puteum; culpa erit aliquantò  
minor.

SIMEON.

Reuben, tu vidēris. Nobis  
certum est pēdere puerum.

JOSEPHUS.

Plurimā salūte vos impertio,  
fratres amantissimi.

LEVI.

At nos te malo máximo im-  
pertimus, qui sōnnias te colī à  
fratribus, quos nunc salūtas tam  
blandē. Agite, discindamus  
vestem hanc verficolorē, quā  
pater eum ornāvit delicatulum  
puellum.

JOSEPHUS.

Hei mihi! quid cogitātis

could not have devis'd a Scheme  
more destructive to ourselves,  
or to our Father.

SIMEON.

These are new Qualms, Bro-  
ther. — What! shall we suffer  
then this *Visionist* to live, who  
dares to prophecy, that all of us  
shall be his *Slaves*, his Parents  
not excepted. — No! —  
Th'aspiring Dreamer dies this  
Moment.

REUBEN.

If it must be so, — be cool,  
and cautious. — The Boy has  
told an idle Dream, 'tis true;  
— and where's the mighty  
Harm? — But if you're reso-  
lutely bent; — if nothing can  
dissuade you; do any Thing  
but lay your Hands on him. —  
Here's a deep, dry(7) *Pit* — Toss  
him into that. — 'Twon't be a  
Sin, however, of so deep a Dye.

SIMEON.

Say no more, Reuben. —  
We're determin'd to dispatch  
him.

JOSEPHUS.

All Health and Happiness  
attend you, my dear Brothers.

SIMEON.

We'll mortify you, youngster,  
notwithstanding this formal Sa-  
lutation. We'll teach you to  
*dream* of being homag'd by your  
Betters. — Come, let's strip him of  
this(8) *Coat*, this parti-colour'd  
Coat, with which our partial  
Father has array'd his Darling.

JOSEPH.

Alas! What do ye mean  
F 2 to

mihi facere?

LEVI.

Necábimus.

JOSEPHUS.

Ah! ne facite.

SIMEON.

Stat sententia.

JOSEPHUS.

O fratres charíssimi, per Deum optimum maximum, per communem nostrum parentem, qui conficiétur mœróre, obsecro, obtestor: Quid feci? Quid est meum scelus? Quæ mala mens vos agit?

SIMEON.

Frustrà rogas.

JOSEPHUS.

Fratrem vestrum?

SIMEON.

Certum est.

JOSEPHUS.

Ah! vester sum, vester sum frater.

SIMEON.

Surdo canis: Demitte.

REUBEN.

At ego subduco me hinc; non sustineo adesse in tam tristi spectaculo.

JOSEPHUS.

Heu me miserum! quo detrudor? Nimirum ad manes. O pater, pater, quam tristem nuncium accipies de filio! In quanto luctu trahes vitam! *Juda*, obsecro tuam fidem, miserere *mei*, miserere parentum.

to do with me?

LEVI.

To kill you.

JOSEPH.

O! spare my Life.

SIMEON.

We are determin'd.

JOSEPH.

For Heaven's sake, Brothers, for our dear Father's sake, who'll die with Grief, decline your cruel Purpose. — What have I done? — Wherein have I offended? — What Phrensy has possess'd ye?

SIMEON.

'Tis in vain to expostulate.

JOSEPH.

What! — Will you kill your Brother?

SIMEON.

Yes, Sir.

JOSEPH.

Consider — I'm your own Flesh and Blood, your Brother.

SIMEON.

You plead in vain. — Ha' done.

REUBEN.

I'll withdraw. — I can't bear the Sight of such a Tragick Scene.

JOSEPH.

Wretch that I am! — O whether am I hurried? — Sure headlong to the Grave. — O my Father, what shocking News will you soon hear of your unhappy Son? — In what a Series of incessant Sorrow will you spend your last Remains of Life? — O, *Judas*, help, O help,



LEVI.

Sedeámus hic meditatúri.

JUDAS.

Video mercatores quosdam venientes : Vultis auscultare mihi ? Quid profuerit nobis cruenta cædes fratris nostri ? Vendámus eum potius *Ismaelitis*, quos vidétis venientes. Ne esferámus hostiles manus fratri : Abstineámus à sanguine. Nam certè frater noster est, procreatus eodem semine. Agite, sinite vos exorari.

LEVI.

Rectè ait.

SIMEON.

Sed ne fortè. —

JUDAS.

Frater, ne metue ; amittes eum venditióne, non minùs quàm nece.

LEVI.

Ità est : Accidit etiam quæstus ex venditióne, quem quæstum amittémus, si eum necaverimus.

SIMEON.

Sino, fiat.

JUDAS.

Heus ! mercatores, vultisne emere puerum quendam elegantem ?

MERCATORES.

Fortassè : Fac, videámus.

help, and pity your poor Brother. — Pity your aged Father.

LEVI.

Let's call a Council, and weigh this Matter well.

JUDAH.

I see some Merchants at a Distance. — Will you take my Advice. — Of what Advantage will the Boy's Death be to us ? Suppose we sell him to those *Ismaelites*. — Let us not lay our Hands upon the Lad, or stain them with his Blood. — Consider, Sirs, he's our Brother, a Branch of the same Stock. Come, come, I pray be rul'd.

LEVI.

I think, *Judah*, your Motion's very good.

SIMEON.

Perhaps not, Brother.

JUDAH.

Of what can you be jealous ? — We shall get rid of him, to all Intents and Purposes, as well by this, as any Scheme whatever.

LEVI.

We shall so. — Nay more, we shall reap some Benefit by the Sale of him, which, if we kill him, we shall lose.

SIMEON.

I stand corrected.

JUDAH.

Gentlemen, are you inclin'd to purchase a pretty, hopeful Lad ?

ISHMAELITES.

Perhaps we may. — But let us see him first.

JUDAS.

Extrahite eum è puteo : Emp-  
turi sunt.

JOSEPHUS.

Nunc quidem mihi pereun-  
dum est, video ; extrahor ad  
cædem.

JUDAS.

Ne trépida : Non necaberis,  
sed vendires. En vobis puerum  
lépidâ formâ !

MERCATORES.

Hercle bellum & ingénium!  
Quanti eum indicatis ?

JUDAS.

Triginta argenteis.

MERCATORES.

Accipimus. Accipite pecu-  
niam.

SENTENTIA.

*Invidia impellit homines ad  
quodvis facinus. Et Deus qui-  
dem suos non deserit ; sed, ut  
exploret, in extremos angores  
venire patitur.*

JUDAH.

Draw him from the Pit. They  
look like Chapmen.

JOSEPH.

Now 'tis plain.—I am dragg'd  
up only to be butcher'd.

JUDAH.

Courage, my Lad ; you shan't  
be kill'd, but sold.—See, Gen-  
tlemen, here's a Beauty for you!

ISHMAELITES.

A comely Youth, truly !—  
What's the Price of him, pray?

JUDAH.

(9) Thirty Pieces of Silver.

ISHMAELITES.

Agreed. — Here ; take your  
Money.

The APPLICATION.

*There is no Crime, how fla-  
grant soever, but the Envious  
Man will readily commit it.  
Tho' God Almighty never forsakes  
the Righteous, yet he permits  
them sometimes to fall into Trou-  
bles, for the Trial of their Vir-  
tues.*

## R E M A R K S.

(1) ONE of the profligate and abandon'd Sons of Jacob and Leah, and an implacable Enemy of his Brother Joseph.

(2) Another wicked Son of Jacob and Leah, as envious of Joseph, as his Brother Simeon. See their joint Character, and the Curse denounc'd against them by Jacob Gen. xlix. 5. 6.

(3) Tho' the Eldest Son of Jacob by Leah, his Might, and the Beginning of his Strength, yet as undutiful and profligate a Wretch

*Wretch as either Simeon or Levi. — See his Character, and the Curse likewise denounc'd against him by his much injur'd Father. Gen. xlix. 3. 4.*

(4) *The Son of Jacob and Rachel, the Favourite of Heaven, and the Darling of his Father, not only because he was the Son of his Old Age, but because he was endu'd with a more than common Degree of Wisdom and Prudence. — His Name, in the Hebrew Language, signifies INCREASE, and the Reason why his Mother distinguish'd him by so significant an Appellation, is said to be, because God had taken away her Reproach; for to be barren, was formerly reckon'd not only a Misfortune, but a Disgrace; because (amongst other Reasons) Fruitfulness proceeded from the Blessing of God; and because the Messias could never proceed from such a Woman.*

(5) *Tho' not the Eldest, one of the most esteem'd of Jacob's Children. For the Privileges of the First-born seem to have been transferr'd to him from Reuben, after his Commission of Incest with Bilhah, his Father's Wife. — See Jacob's Blessing pronounc'd on Judah. Gen. xlix. 8. 9.*

(6) *The Descendants of Ishmael, the Son of Abraham and Hagar.*

(7) *Some think this Pit was a large Cistern, or Reservoir for Water, which at that Time happen'd to be empty; and Others, that it was a deep, dry Well, where there was a Bucket and a Chain, by which his Brothers let him down, and drew him up again, upon their Prospect of selling him to Advantage.*

(8) *Tho' this Coat be generally thought to signify a Garment, wrought with many Threads of divers Colours; or made up of Pieces of Silk or Stuff, which had much Variety in them; yet some are of Opinion, that it signifies a Long Robe, that reach'd down to the Heels or Ancles, with long Sleeves down to the Wrists, which had a Border at the Bottom, and a Facing at the Hands, of a Colour different to the Garment: A Dress, that in Antient Times was accounted not only graceful, but noble.*

(9) *The very same Price as the Blood of our Blessed Saviour (of whom Joseph is a Type) was set at by that Traytor Judas.*







## DIALOGUS XIII.

## DIALOGUE XIII.

## JOSEPHUS CAPTIVUS.

Gen. xl.

## JOSEPH in PRISON.

Gen. xl.

## ARGUMENTUM.

## The ARGUMENT.

*Josephus Captivus interpretatur omnia Prægustatoris & Pistoris Pharaonis.*

*Joseph (whilst under Confinement) interprets the Dreams of Pharaoh's Butler and his Baker.*

## INTERLOCUTORES.

## The SPEAKERS.

*Josephus, Prægustator Pharaonis, Pistor.*

*(1) Joseph, (2) the Butler to Pharaoh, and his (3) Baker.*

## JOSEPHUS.

## JOSEPH.

**Q**UID accidit, ut hodie vultu sitis adeo mæsto?

**W**HY so sad, Gentlemen, this Morning? Why so very much dejected?

## PRÆGUSTATOR.

## BUTLER.

Somniavimus uterque; & cæremus conjectore.

My Fellow-Servant here, and I have had such Dreams as want, Sir, an Interpreter.

## JOSEPHUS.

## JOSEPH.

At habet Deos conjectores. Agite, narrate mihi.

Interpretations, Gentlemen, belong to God. — Pray, let me hear them.

## PRÆGUSTATOR.

## BUTLER.

Vidébar mihi in somniis videre ob oculos Vitem, ex qua tres palmites orirentur; quæ deinde, quasi germinaret, produxit florem, unde uvæ plenæ racémis maturescébant. Erat autem mihi in manu poculum

A Vine, methought, stood just before me, in which were three Branches: At first it look'd as though it budded: Then it blossom'd; soon after that, the Clusters brought forth the most luscious Grapes.—As

*Pha-*

*Pharaonis* ; itaque cepi uvas, easque in id expressi, deinde tradidi ei in manum.

JOSEPHUS.

Hæc est interpretatio: Tres Palmities tres dies sunt. Hinc ad triduum *Pharao* jubebit te produci è carcere, restituetque in locum muneris pristinum ; stabisque ei ad cyathos, ut antè. Quàmobrem, ubi adeptus fueris hoc tantum bonum, facito, quæso, ut memineris mei, præstetque mihi hoc beneficium, ut facias mentionem mei apud *Pharaonem*, meque extrahas ex hac domo. Nam surreptus sum clam ex terrâ *Hebræorum*, neque hic quicquam feci quàmobrem compingerer in carcerem.

PISTOR.

Rectè sane interpretatus es. Sed audi meum quoque somnium. Tria alba canistra erant super capite meo, in quorum summo inerant *Pharaonis* omnis generis cibi pistorii, quos inde aves comedebant.

JOSEPHUS.

Accipe conjecturam. Tria canistra tres dies sunt. Ab hinc tres dies jussu *Pharaonis* securi ferieris, atque in crucem tolleris, ubi alites vorabunt tuum cadaver.

*Pharaoh's* Cup was in my Hand, I took the Grapes and press'd them into it. Then gave the Cup into my Master's Hand.

JOSEPH.

This, Sir, is the Interpretation of your Dream. — The three Branches are three Days. Within that Time therefore, shall *Pharaoh* not only release you out of Prison, but restore you to your former Post : And you shall deliver the Cup into his Hand, as usual. When therefore you shall be re-establish'd, 'tis my humble (6) *Request*, Sir, that you would think of me, and lay my Case before the King, that I may likewise be discharg'd. — For indeed, Sir, I was stolen away out of the (7) *Land* of the *Hebrews*, and I have done no one Thing to deserve such close Confinement.

BAKER.

Your Interpretation, Sir, is doubtless, (8) *good*. — Now let me beg of you to hear my Dream. — I had three wicker Baskets, methought, upon my Head. And that which was uppermost was full of all Manner of bak'd Meats for the King : But the Birds came, and eat them all up.

JOSEPH.

This is the Interpretation of your Dream. — Your three Baskets are three Days. — Within that Time, (9) *Pharaoh shall lift thy Head from off thee ; thy Carcase shall be hung upon a Tree, and the Birds shall eat thy*

## SENTENTIA.

*Deus piis arcana rétegit, i-  
démque viam ad eorum salutem  
sæpè longè antè præparat.*

thy Flesh from off thee.

## The APPLICATION.

*God discloses his Secrets to  
the Righteous; and opens often-  
times a Way for their Deliver-  
ance, long before it happens.*

## R E M A R K S.

(1) SEE Note 1. Page 41.

(2) Tho' the Name of Butler excites no very great Idea in the Mind, yet there were no mean Posts in the Palaces of the Kings of Egypt. None but Persons of high Birth and Distinction (be their Offices what it would) appear'd within the Court. — As to the particular Crime, for which he was cast into the Dungeon where Joseph was, the Sacred Historian is wholly silent. One of the Jewish Doctors, however, has too positively declar'd, that he was guilty of no other Misdemeanour, than the Permission of a Fly (through Want of proper Care) to drop into his Master's Cup. Without having Recourse, however, to such a trivial Cause as this, the Pride or Caprice of an arbitrary Prince, is Reason sometimes sufficient for the Ruin and Disgrace of any Persons in high Stations, whose Fortunes are wholly dependent on their Frowns or Favours.

(3) The common Appellation of all the Kings of Egypt, which was never assum'd till they ascended the Throne; at which Time their own Names were never mention'd more. As to the Signification of the Term, Some say it only means a King; Others will have it signify the Crocodile, which is the great Dragon that lies in the Midst of the River Nile. Some again will have it mean to be exalted, or to be a supreme Lord, or Governor. And Others, that it denotes One, who is wholly exempted from the Jurisdiction of the Laws. As therefore there were many Pharaoh's, this Monarch was the Second that is mention'd in the sacred Scriptures. This was He, who afterwards prefer'd Joseph to the highest Dignities, who sent for and entertain'd the Patriarch

Jacob,



Jacob, and his whole Family in Egypt, and gave them at last the Land of Goshen for their Habitation.

(4) Another considerable Officer in Pharaoh's Court. As to his particular Crime likewise the Scripture is silent. The Jewish Rabbin however before mention'd has, without a Scruple, declar'd, it was for mixing Sand and Gravel with his Bread.— But be that as it will, 'tis plain he was found guilty of some Fact, for which he afterwards suffer'd Death.

(5) Joseph was not only a profess'd Interpreter of Dreams, but, by the Aid and Assistance of that Divine Spirit which was infus'd into his Soul, he was well assur'd of the secret Intention of the Dream he undertook to explain. — In antient Times, such Predictions were imparted to the Heathens, as well as to the Hebrews, tho' in After-ages they grew rare among both; and such is the Wickedness of the present Times, that this valuable Gift is perfectly lost; insomuch that those, who make Pretences to it, are look'd upon no better than ignorant or impudent Impostors.

(6) There is no Distrust of God's Goodness, Justice or Power, in making Use of human Means. The Release of the King's Cup-Bearer appear'd to Joseph to be a favourable Opportunity pointed out by Providence for him to lay hold of; and wanting he would have been to his own Preservation, had he not employ'd it.

(7) That particular Part of the Land of Canaan only, which lay about Hebron, where Abraham, Isaac and Jacob had for a long Time resided.

(8) As flush as the chief Baker was with Hopes, on this favourable Interpretation, there is an obvious Difference between his Preface, and that of the Butlers; namely, that the One was active and the Other passive in his Dream; for the Baker did not give a Cake, or a Confection to the King, as the Other did his Cup; but the Fowls of the Air descended upon his Basket, and fled off with the Dainties that were in it.

(9) The Expression heremade use of seems too literally translated: Since the Words in the Original mean no more, than that Pharaoh would sit in Judgment, and make strict Examination into his Accounts. For it seems very probable, that both he and the Butler had been either suspected, or accused of having cheated the King, and that when their Accounts were settled and adjusted, the One was acquitted, and restor'd, whilst the Other was found guilty, and punish'd according to his Demerits.



DIALOGUS XIV.

DIALOGUE XIV.

JOSEPHUS CONJECTOR.

*Gen. xli.*

JOSEPH the DIVINER.

*Gen. xli.*

ARGUMENTUM.

*The ARGUMENT.*

*Josephus interpretatur Pharaóni somnia, ob eamque causam Pharaeo præsicit eum toti Egypto.*

*Joseph interprets Pharaoh's two Dreams; and in Consequence thereof is made Ruler over the whole Land of Egypt.*

INTERLOCUTORES.

*The SPEAKERS.*

(1) Pharaeo, (2) Josephus.

(1) Pharaoh, and (2) Joseph.

PHARAO.

**S**OMNIÁVI quiddam, quod nemo mihi potest interpretatione explicare: Te autem audio esse conjectorem somniorum, ideoque te accersivi.

JOSEPHUS.

Equidem is sum, per quem Deus interpretetur somnium tuum, Pharaeo. Itaque narra.

PHARAO.

Videbar mihi affare ripæ flû-

PHARAOH.

**I** Have had such a (3) *Dream* to Night, that no One, as I can find, can give any Explanation of it. Having heard, therefore, that you, *Joseph*, are a profess'd *Interpreter of Dreams*, I have sent to you, in Hopes of your Assistance.

JOSEPH.

I am the Man, O King, by whom God will most (4) *assuredly* give you the true Interpretation of your Dream. Pray, let me hear it.

PHARAOH.

I stood, methought, upon the Bank

minis; atque ex eo exierunt septem vaccae bene habitae, & pulchrae visu, quae pascebantur in carecto. Ecce autem deinde septem aliae graciles, & deformes supra modum, & tenui corpore, quales nunquam vidi in *Aegypto*; quae devoraverunt priores: Quas cum demisissent in sua viscera, tamen id non apparebat; adeo semper macie deformes erant, ut prius. Ego somno solutus sum. Deinde, rursum oppressus somno, videbar videre septem spicas crescentes in uno calamo, opimas & formosas; secundum quas succrescebant toridem aliae graciles & tennes, & exelae uredine, quae devoraverunt septem illas generosas. Hac ego indicavi conjectoribus; sed nemo est qui possit mihi explicare.

## JOSEPHUS.

Somnium tuum unum est, *Pharao*. Deus praemonet te eorum quae facturus est. Septem vaccae generosae sunt septem anni; septem spicae opimae idem volunt: Unum idemque somnium est. Septem vero vaccae & spicae tennes, septem alii sunt anni, quibus fames vigebit. Hoc id ipsum est quod dixi; Deus, quod facturus est, tibi indicat. Sic habeto: Septem annos proximos futuros esse fertilissimos frugum terrae,

Bank of the River, and there arose out of the Water seven *Kine*, (5) *fat-flesh'd*, and well favour'd; and they all fed in the Meadow. After those there arose seven other (6) *Kine*, *all poor*, very ill-favour'd, lean-flesh'd, and, in short, for Badness, such as I never saw before in the *whole Land of Egypt*: And the last eat up all the former: And even then, it could not be discern'd, that they had ever touch'd them; for they were as lean, and as ill-favour'd as at first.—So I awoke.—Some short Time after, Sleep overpower'd me again, and I saw, methought, seven Ears of Corn, which grew upon one Stalk, full and ripe: And seven Ears wither'd, thin, and blasted, shot up after them; and these last devour'd the former.—Now this Dream I told to all the (7) *Magicians*, but there was not one wise enough to give me any satisfactory Explication.

## JOSEPH.

*Pharaoh*, your Dream is one. God Almighty has given my Lord the King a secret Intimation of his Divine Will. The seven good *Kine* are seven Years; and the seven good Ears are seven Years. Your Dream, O King, is one and the same, The seven thin and ill-favour'd *Kine*, however, and the seven blasted Ears are seven other Years, in which a Famine will prevail.—What I have told you will most assuredly come to pass.  
God



præsertim in *Ægypto*; quos sequentur alteri ita infesti penuriâ omnis cibi, ut læta illa ubertas priorum sit omnino consumenda fame. Tantâ, inquam, laborabitur penuriâ, ut tantæ rerum abundantiae ne vestigium quidem ullum superfit. Nam quod bis somniasti, id idè factum est, ut intelligas omnino decretum esse Deo ita facere, idque brevi. Quare dispice, *Phárag*, virum aliquem scientem & peritum, quem præficias *Ægypto*; præterea, curatores & ædiles annonæ, qui legant quintas in *Ægypto*; cogantque quàm maximum numerum frumenti his proximis septem annis ubéribus, quod condant nómine tuo in urbes. Ita fiet, ut próximo septénio duplas consequaris annonas; quibus *Ægyptus* defendatur à fame & perniciè áltero septénio.

God has vouchsaf'd to give you previous Notice of his future Resolutions. This, O King, is the Interpretation. ——— During the seven Years that are now coming on, there shall be an incredible Plenty of Fruits of all Sorts, more particularly in the *Land of Egypt*. And after them shall succeed seven Years, in which the Scarcity of all Provisions whatsoever shall be so great, that the former Plenty shall be totally forgotten: The Famine, I say, shall rage to that Degree, throughout the whole Land, that no Signs or Symptoms shall be left of the Abundance it enjoyed: And your Dream, O King, was repeated, to convince you, that God is absolutely determin'd to act as I have told you, and that without Delay. — Look out therefore, O King, for some wise and discreet Person, whom you may constitute *Superintendent* of your whole Dominions; besides such other inferior Officers, as shall be thought requisite to inspect your Corn, in order to gather up *One Fifth* thereof throughout all *Egypt*; by which Means your Publick Magazines, or Store-Houses, may be well stock'd with all Manner of Provision, during the seven succeeding Years of Plenty; which (in the Name of your Majesty) may be laid up accordingly in every City. By this frugal OEconomy, you may

PHARAO.

O salutâre consilium, & dignum homine sapientissimo ! An quisquam hodiè est, qui æquè spiret Numen, atque hic ! Ergo cum Deus indicet tibi, *Josèphe*, tantas res ; non est dubium quin tu sis prudentissimus & sapientissimus omnium. Itaque jam nunc volo, ut sis gubernator domûs meæ, atque omnis meus pópulus páreat imperio tuo. Major ero te sólio tantum. En ! trado tibi curam & gubernationem totius *Ægypti* ; atque ad confirmationem hujus rei, hunc ánnulum, detractum meis digitis, induo tuis ; teque dono hac veste byssinâ, & hoc torque aureo, jubéoque te vehi curru primo secundum meum ; & volo proclamári ante te, *Cóngenulâte*. Ne vivam *Phárao*, nisi tu unus es in totâ *Ægypto*, cujus injussu non audébit quisquam vel mutíre. Deinceps jam non vocaberis *Josèphus*, sed *Sáph-nathopáneas*, ut nómine ipso polliceáris interpretationem obscurórum. Atque ego tibi depóndeo *Asnatam*, filiam Potí-feræ pontificis *Héliopolitáni*.

may secure such a large Quantity of Corn, and other Provisions, as may enable you to preserve your whole Country, from the Famine and the Desolation which will otherwise unavoidably ensue.

PHARAOH.

Your Advice, *Josèph*, is found and good ; and worthy of a Man of the most consummate Wisdom. Such another as yourself is not to be found. There is no one in whom the Divine *Spirit* is so conspicuous. For which Reason, *Josèph*, since your God has reveal'd to you such marvellous Secrets, you, and you only, no doubt, are the wisest Person, and the best qualified for so important a Trust. — I am determin'd therefore to make you *Steward* of my *Household*, and that all my People in general shall acknowledge you their *Lord*. — I only will be greater than you in the Throne. — Behold ! I here commit the whole *Land of Egypt* to your Care and Conduct : And in Confirmation thereof, I now draw this (8) *Ring* from off my Finger, and fix it upon yours : I invest you likewise with this rich *Robe of State* ; as also with this *golden Chain* ; and 'tis my Royal Will, that you shall ride in the *Chariot* next to my own. Moreover, I will have proper Officers to run before you, and make Proclamation, (9) *Bow the Knee*. As *Pharao*

*raob* liveth, you shall be the *only Man*, whose Injunctions shall be obey'd, without a Murmur, or the least Controul. From this Day forwards shall your Name of *Joseph* be chang'd to (10) *Zaphnath-paaneh*, that your title may comport with your Capacity of resolving the deepest Secrets. And, as the last Proof of my Respect, the fair *Asenath*, Daughter of (11) *Potipherah*, Priest of (12) *On*, shall be your Bride.

JOSEPHUS.

At ego tibi, Rex, pro tantis beneficiis habeo gratiam, quantum maximam possum; daboque operam, Deo volente, ut nec te mandati, nec me recepti muneris poeniteat.

JOSEPH.

How shall I express the Gratitude I owe you, for all these Royal Favours.—In Return, I promise you, with the Blessing of the Almighty on my Endeavours, so to deport myself, as never to forget the infinite Obligations you have laid me under, nor give you the least Cause to repent of those Honours, you have so graciously conferr'd upon me.

SENTENTIA.

*Deus pios post dolores & infamiam, mirâ arte, evehit ad voluptates & honores. Quod si non omnibus piis accidit in hac vitâ; at in futurâ accidit: Nam prima pars vitæ Josephi, quæ calamitosa fuit, umbra est hujus vitæ piorum; altera verò futura. Atque idem dico de Jacobo & Davide. Ad gaudia veniunt per dolores; ad honores per infamiam; ad dulcedinem per amaritudinem; ad altitudinem per humilitatem; per mortem ad vitam.*

THE APPLICATION.

God, with wondrous Art, advances the Righteous (after a long Series of Afflictions) to the highest Honours and Delights. Some perhaps may never taste of Joy in this Life; yet they're sure of uninterrupted Pleasures in the next. For the former Part of Joseph's Life adumbrates the hard Lot of the Godly here, and the Latter, their happy State hereafter. The same may be said in Regard to Jacob and David. Through Troubles we attain Felicity, and through Dis-



*Disgrace to Honours. Through what is painful, to what is pleasant; through Humility, to Preferment, and through Death to everlasting Life.*

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## R E M A R K S.

(1) *SEE* Note 3. Page 74.  
See Note 1. Page 41.

(3) *This Vision was one of that extraordinary Kind, which the Greeks shew'd a great Veneration for, and distinguish'd by a Term, in their Language, that signified, One sent from God.*

(4) *See* Note 5. Page 75.

(4) *The Allusions in this Vision, to the important Secret intended to be reveal'd, are very beautiful, and well worthy of Attention. These seven Kine, or Oxen, thus well-favour'd, and in good Condition, that seem'd to rise out of the River Nile, whose regular Inundations render'd the whole Land of Egypt very fruitful, and went directly into a fat adjacent Pasture, are lively Emblems, or Hieroglyphicks of that Abundance beyond Measure, which immediately ensu'd, according to Joseph's Prediction; as also, are the seven good Ears of Corn, for the Confirmation of that future Event.*

(6) *These seven Kine, or Oxen, ill-favour'd, lean, and voracious, without thriving, that seemingly arose likewise out of the same River, as well as the seven Ears of Corn, wither'd, thin, and blasted with the East Wind, which is very pernicious to all Sorts of Fruits, adumbrate, in the most lively Manner, not only that Dearth, or Famine, which in Process of Time was to prevail over all Egypt, but those scanty Overflowings of the foremention'd River, by which Defect, the Soil, at the Time predicted, became perfectly barren: This remarkable River has its*

*Fountain-Head in Ethiopia, and proceeds from two Springs, about twenty Paces distant from one another, and each of the Bigness only of a large Cart-Wheel. About three Days Journey from the Fountain-Head, the River grows wide and deep enough to carry a Vessel, and having receiv'd another into its Bosom, it pursues its Course westward for above Thirty Leagues from its Head, and then winding about to the East, it falls into a great Lake, which is probably that of Zaire. This in short, is the only River in Egypt, and contains all the Water, which the Inhabitants have to drink.*

(7) *It is very uncertain by what Methods Men of this Profession proceeded in their Enquiries into secret Things, and their Expositions of Dreams; whether by Natural Observations, and by the Art of Astrology; or by certain Characters, Images, Pictures, or Magical Rites and Incantations. Without Doubt, the Magicians, whom Pharaoh had consulted, made use of some, at least, if not all of those Arts, in Order to interpret his Dreams; but none of them were able to give any Explication, that was either plausible or pleasing to their Master. The King's Concern thereupon put his Cup-bearer in Mind of Joseph's superior Skill in the Art of Divination.*

(8) *This Ring, the Robe of State, and golden Chain, were so many Ensigns of the high Dignity to which Joseph was advanc'd, and incontestable Evidences of the Gratitude and generous Disposition of his Royal Master.*

(9) *The Term here made use of by the Heralds, in the Hebrew Language, not only signifies, Bow the Knee, but imports a tender Father, and Joseph might very properly be call'd a Father, in Point of his consummate Wisdom, and a tender One, in Regard to his Years. And 'tis highly probable, that Joseph alludes thereto, when he says of himself, that God has made him a Father to PHARAOH. Gen. xlv. 8.*

(10) *It was an ancient Custom among Eastern Princes, upon their Promotion of any Favourite, to give him a new Name, and that significative of something belonging to him. — Some will have this Egyptian Title given to Joseph, to mean no more, than an Interpreter of Secrets: But Others imagine, that Pharaoh intended thereby to pay him a higher Testimony of Respect, and that it meant Prime Minister, or more strictly, the First, or Prince of his Lords.*

(11) *The Reader must take Care not to confound this Potifarah with Potiphar, who purchas'd Joseph of the Ishmaelites;*

For the Latter was only a Captain of Pharaoh's Guards, and consequently, oblig'd to reside at Court; but the former was not only a Priest, but a Prince, and dwelt at On. Besides it cannot be suppos'd that Joseph would have accepted of his Master's Daughter for a Bride, lest she might have prov'd not unlike her Mother, for whose Incontinence he had been so long confin'd in Prison.

(12) Or Heliapolis, the chief City of the Canton of that Name, about twenty Miles distant from Memphis the Metropolis of the Kingdom.







## DIALOGUS XV.

## DIALOGUE XV.

## JESEPHUS AGNITUS.

Gen. xliv, &amp; xlv.

JOSEPH *made known to*  
his BRETHREN. Gen.  
xliv. & xlv.

## ARGUMENTUM.

*Filii Israël, revocati de  
viâ jussu Josèphi, furti simu-  
latè accusantur: Tandem Jo-  
sèphus se eis aperit.*

## The ARGUMENT.

*The Sons of Israel, being stopp'd  
upon the Road by Josèph's Stew-  
ard, are politically charg'd  
with Theft.—At last, however,  
Joseph, with Tears of Joy, dis-  
covers himself to his dejected  
Brethren.*

## INTERLOCUTORES.

## The SPEAKERS.

*Præfectus domûs Josèphi,  
Filii Israël, Reuben, Judas,  
Josèph.*(1) *The Steward of Joseph's  
House, (2) the Sons of (3) Is-  
rael, (4) Reuben, (5) Judah,  
and (6) Joseph.*

## PRÆFECTUS.

## STEWARD.

**R**Estáte, viri. Heus, vos  
appello; sistite gressum.  
Hóccine est humánum factum,  
aut dignum hospítibus, pensá-  
re bonum malo? An nesciebá-  
tis eam esse, quâ herus est sóli-  
tus potáre? An étiam spera-  
bátiseum ignoráturum, qui est  
divínus? Malè omníno a vobis  
factum.

**S**O ho!—You Sirs!—Stand  
still, I say.—Stir not a Step  
farther at your Peril.—Are not  
you asham'd of yourselves?—  
Is this acting as becomes Stran-  
gers, to reward Evil for Good?  
—You never dreamt, I suppose,  
that the Cup you have pilfer'd  
was *That*, which no One but  
my Lord drinks out of.—  
How could you hope to get  
clear off, without Detection,  
as you knew my Master was

FILII ISRAELIS.

Quid tibi vis, homo, cum tuâ istâ iracundiâ? Aut qui nos accusas?

PRÆFECTUS.

Ita vos Deus amet, ut nescitis.

FILII ISRAELIS.

Nam qui sciamus?

PRÆFECTUS.

Suffurati estis pateram heri mei. Scitis nunc? At, etiam ut fingunt vultum!

FILII ISRAELIS.

Pace tuâ dixerimus, vir optime, absit procul à nobis istud facinus. Tute scis ut reportaverimus ad te, usque é finibus Cānanæorum, argentum repperit in ore saccorum nostrorum: Tantum abest ut sustulerimus è domo domini tui aurum, aut argentum. Ita tecum agemus. Si quem penes deprehensa fuerit patera, ipse moriatur; nos omnes perpetuæ servituti adicamur.

PRÆFECTUS.

Imò agemus mitius. Qui fuerit convictus furti mihi servus esto, cæteri liberi discedunto.

Diviner? 'Tis doubtless, a most ungenerous Action.

SONS of ISRAEL.

What's all this Clamour about? — Why in such a Passion, Sir? — Or what is it that you would lay to our Charge?

STEWARD.

You know Nothing of the Matter, as *God* is your Judge.

SONS of ISRAEL.

For God's sake, what should we know?

STEWARD.

That you have robb'd my Master of his *Cup*. — Do you know now? — How very innocent they look!

SONS of ISRAEL.

Sir, with Submission, we presume to say, not One amongst us would be guilty of so mean an Action. — You must remember, Sir, that we brought back with us all the Silver, that was found in our Sacks Mouths, tho' we were got within the Confines of (7) *Canaan*. — And 'tis very hard, Sir, that we should be charg'd with stealing either Gold or Silver out of your Master's House. We'll make you, Sir, a very fair Proposal. In Case the Cup be found on any one of us, not only he that has purloin'd it, shall die for the Offence, but all the Rest shall be your Slaves for ever.

STEWARD.

Not so, neither. — The Matter shall be compromis'd on easier Terms. — The Criminal alone shall

FILII ISRAELIS.

Placet deponamus farcinas  
ſcyus. Hem! ſcrutâre ut libet.

PRÆFECTUS.

Placet conquîrere à máximi  
ſarcinâ ad minimi. Hic qui-  
dem non eſt, neque hic, ſed  
profectò inveniétur. Ubi ubi  
eſt diu celâri non poteſt. Euge,  
manifeſtum furtum! hîc eſt in  
ſacco minimi natu. An étiam  
nunc poteſtis negâre? Depre-  
hendîne ego furem mânifeſtâ-  
rium.

FILII ISRAELIS.

Aperta res eſt; perîimus fun-  
ditus. Heu rem miſeram &  
luſtuôſam! An ulli unquam  
mortâles fuérunt æquè infortu-  
nâti atque nos ſumus?

JUDAS:

Equidem néqueo ſatis mirâri.  
Atat, data nobis ſunt verba:  
Redeâmus proprè omnes ad  
*Sôphnathopâneam*, ſi ulla ſû-  
pereſt ſpes ſalûtis. Ah, pater,  
quàm métuo malè ne tibi accêdat,  
quod metuêbas tantôpere!

JOSEPHUS.

Quod ſæinus feciſtis, hôſ-  
pites? An ignorâtis me unum  
côrum eſſe quidivînant?

ſhall be confin'd. — The Reſt  
ſhall be acquitted.

SONS OF ISRAEL.

Agreed.—We'll open all our  
Sacks this Moment. — Come,  
Sir, ſearch as narrowly as you  
pleaſe.

STEWARD.

Well then! to proceed regu-  
larly, I'll begin with the Eldeſt.  
—Tisn't here.—Nor here.—We  
ſhall ſoon find it, or I'm much  
miſtaken.—Where e'er it be, it  
can't be long conceal'd.—Hah!  
I have it. — The Plot's diſco-  
ver'd.—The Cup's in this laſt  
Sack.—Can you deny the Fact  
now? — Can any Fraud be  
more apparent?

SONS OF ISRAEL.

'Tis too plain, indeed, Sir.  
—We're all undone, ruin'd be-  
yond Redemption! — O woe-  
ful, lamentable Caſe! — No  
Mortals ſure were ever curſt as  
we are!

JUDAH.

I'm all Aſtoniſhment! —  
But we have ſtill one Plea to  
make. Let us go back this  
Inſtant to the *Governour*, and  
ſee if there be any Hopes of  
Pardon. — O! my Father, the  
very Thing you dreaded ſo,  
will come to paſs, I fear, at  
laſt.

[*aſide.*  
The Priſoners are all brought  
before Joſeph.]

JOSEPH.

You, Strangers, have you  
acted here like Men of Honour?  
—Don't you know, Sirs, that  
I am one of thoſe who can di-  
vine?



JUDAS.

Quid dicemus, dōmine ?  
 Quid loquēmur ? Quam causam  
 afferēmus ? Deus patefecit pec-  
 catum nostrum ; ecce nos tibi  
 servos, unā cum eo apud quem  
 inventa est pātera !

JOSEPHUS.

Bona verba. Imò ipse unus  
 mihi sērviet ; vos redite salvi  
 ad patrem vestrum.

JUDAS.

Quæso ut liceat mihi pauca  
 loqui apud te cum bonā veniā :  
 Nam tu quidem es alter *Phārao*.  
 Cum primū huc venimus, ut  
 tute scis frumentandi grātiā, ro-  
 gasti numnam esset nobis pa-  
 ter aut frater. Nos respondi-  
 mus, patrem esse nobis senem,  
 fratrem natum jam annōso pa-  
 tre, cujus item germanus alter  
 excessisset vitā, illum tum solum  
 restare domi cum patre, patri-  
 que esse charissimum : & tu  
 jussisti fratrem illum adduci  
 ad te, quod diceres velle te vi-  
 dere. Nos respondimus, patrem  
 non posse carere eo, quin  
 moreretur præ mœrōre. Tum  
 tu interdixisti nobis adita ad  
 te, nisi minimus natus frater  
 compareret nobiscum. Nos re-  
 tulimus omnem rem patri. Cū-  
 que juberet nos redire huc eā-  
 dem de causā, negāvimus ven-  
 turos sine fratre. Pater dicebat,  
 ex duobus filiis, quos sustulisset  
 ex uxōre, alterum à feris de-  
 voratum esse, nec postea visum

G 4

JUDAH.

What shall we say, Sir ?  
 What Terms shall we make  
 use of ? What can we urge in  
 our Defence ? God has laid  
 our (8) *Iniquity* open. Behold !  
 Sir, we're all of us your Slaves,  
 as well as He, on whom the  
 Cup is found.

JOSEPH.

No, Sir. He only shall be  
 my Servant. — The Innocent  
 shall go with Safety to their  
 Father.

JUDAH.

I humbly beg, my Lord, to  
 be indulg'd one Moment longer ;  
 for you are even as (9) *Pharaoh*.  
 — Upon our first coming hither  
 for Provisions, your Lordship,  
 if you remember, was pleas'd  
 to enquire whether we had a  
 Father, or any absent Brother  
 living. To which we made  
 Reply, that we had a Father  
 well stricken in Years, one  
 Brother, who was the Son of  
 his old Age, and another that  
 was (10) *dead* ; that no One but  
 our young surviving Brother was  
 left at Home to attend our Fa-  
 ther, whose Life was wrapp'd  
 up in the Child. And at that  
 Time, your Lordship directed  
 us to bring him before you ;  
 for you had an Inclination you  
 said to see him. To this Mo-  
 tion we replied, that the Lad  
 could not possibly leave his  
 Father ; for if he should, he'd  
 die with Grief. Whereupon  
 your Lordship dismiss'd us with  
 a Charge to see your Face no  
 more,

sibi; alterum superesse, qui si abduceretur à se, & aliquid humanitus accideret ei, nos fore in causâ ut senex miserè interiret. Nunc, si revertar ad eum neque redûcam pûerum quem unicè amat, simul atque vidèret me, moriètur: Atque ita fuerimus auctôres miserrimæ mortis patris nostri, ejusque senis. Atqui ego eram vas factus pûeri sistendi. Quare obsecro te, ut ego pôtius sèrviam sèrvitûtè apud te pro pûero; ipse rédeat domum cum frâtribus. Neque enim sustíneo redîre ad patrem sine pûero, ne videam mala quibus afflictabitur.

JOSEPHUS.

Enim vero jam non contíneo me, nec possum ámplius dissimulâre. Vos exíte omnes forâs. O fratres mei! Ego sum *Joséphus*. Obsecro, estne super-

more, unless we brought our Brother with us. Accordingly, my Lord, we acquainted our Father with your absolute Commands. When therefore he urg'd us to go again for fresh Provision, we in direct Terms, (11) *refus'd*, unless our Brother too went with us. Upon this he said to us. You well know, that my Wife bare me two Sons; that one was torn to Pieces, and never heard of more; and should you take this from me, and Mischief should befall him in the Way, you'll all be Accessories to my Death.—Now, my good Lord, should I offer to return, and not bring this Darling with me, I know he'd faint away the Moment that he saw me, and so your Servants should bring down the Grey Hairs of our Father with Sorrow to the Grave.—Besides, my Lord, I became Surety for his Appearance; wherefore I most humbly beseech your Lordship to detain me as your Bond-man, instead of the Delinquent, and let the Lad go up with his Brethren. For I cannot bear the Thoughts of seeing my Father's Face again without him, lest I should be an Eye-witness of the Evil that shall attend my Father.

JOSEPH.

Your melancholy Tale, Sir, is truly moving.—I can't contain myself.—Nor can I hide the Secret longer.—You that attend the Court, withdraw.—

O, my

stes pater? Quid obstupuistis? Amplectimini mei. Oh! non contineo lácrymas. Ego sum *Josephus* germanus vester, quem vendidistis mercatoribus eunti-  
bus in *Egyptum*. Proinde ne angimini, neve doléte, quod me vendideritis: Nam hoc tum profectum est à providentiâ Dei, qui voluit ut huc antè venirem. Etenim duo anni fame infesti elapsi sunt: Supereft adhuc quinquennium, quo neque sementis fiat, neque messis. Quámobrem Deus præmisit me in hæc loca, quò sciébat vos esse ventúros, ut esset qui servaret vos, paternamque domum; itaque non vos, sed Deus misit me, qui effecit ut essem *Pharaóni* pater, toti ejus familiæ dominus, universis *Egyptiis* princeps. Quocirca proficiscimini continuo ad patrem, & narratote ei, me esse vivum, & magnum, atque gratiosum. Proinde, ne cunctetur commigrare ad me, unà cum totâ domo & pecoribus. Supelléctilem ne morétur: Plurimum enim hic esse. Nam alam vos in terrâ quâdam feraci non procul hinc. Ecce, vos vidétis oculis vestris, videt charissimus frater *Benjamin*, ut colloquar vobiscum meo ipsius ore: Libet agnoscatis, & ómnia renuntiétis patri. O mi *Benjamin*! teneóne ego te? Ut libenter amplector charissimum mihi capitulum! Agite, amplectar vos omnes. Salvete fratres, rédditi mihi post longum tempus.

O, my dear Brethren! I am *Joseph*: — Tell me, I beseech you, is my Father living? — Why do you stand thus all like Statues? — Oh! I must overwhelm you with my Tears.—I am your Brother, whom you sold to the (12) *Egyptian* Merchants. — O grieve no more, no more be angry with yourselves for what is past; since God Almighty has so order'd it, that I should come here for your Preservation. 'Tis now two Years since the Dearth first prevail'd: And yet there are five more to come, in which there will be neither Earing nor yet Harvest. God therefore sent me here before you, in order to save all your Lives. It was the Lord's Doing therefore, and not yours; and he has made me a *Father* to *Pharaoh*, the *Steward* of his Household, and Regent of his whole Dominions. — Fly therefore this Moment to my Father, with the glad Tydings, that his Son's alive, in Favour with the King, and *Lord* of *Egypt*. This Express dispatch'd, return without Delay; and bring not only my Father with you, but his whole Family, his Flocks and Herds. — Let him not stay to pack up his Effects. — Tell him that I have Furniture in Plenty. Tell him I'll nourish him, and take Care of a proper Habitation for him not far distant from me, in the most fruitful Part of all the  
Coun-



Country. — View me well. — With your own Eyes survey me, and let my dearest<sup>(13)</sup> *Benjamin* be Witness 'tis my Mouth that speaks unto you. — 'Tis my Request, that you omit no Circumstance of the whole Story to my much honour'd Father. O my *Benjamin*, how glad I am to have you here! With how much Transport do I fold thee in my longing Arms! — Come, my Dear Brothers, let me embrace you all. — Farewel. We shall soon meet again.

## FILII ISRAELIS.

## SONS OF ISRAEL.

Salve &amp; tu, frater mitissime.

Adieu, Dear Brother.

## SENTENTIA.

## The APPLICATION.

*Deus est mirificus : Etiam peccata suorum convertit ad ipsorum salutem.*

*God is wonderfully good and gracious, and turns even the Transgressions of the Righteous into Blessings.*

## R E M A R K S.

(1) *WHAT* this Steward's Name was, or from whence he came, the Sacred Historian has not inform'd us: He was, doubtless, however, One, whom Joseph had a peculiar Regard for, and in whom he could entirely confide. For in all Probability, he communicated the whole Secret to him, when he gave him Orders to put his own Cup into Benjamin's Sack, and after-

*afterwards to arrest them all, and bring them before him, as a Set of ungrateful, and ungenerous Malefactors.*

(2) *All Joseph's Brethren in general, and the Sons of Jacob, whose Name was chang'd to Israel, by an Angel, with whom he wrestled all Night, at Mahanaim, or Penue!l, and prevail'd over him; for as a Prince, he is said, to have Power both with God and Man. See Gen. xxxii. 1. 2. And Verse 28, 29, 30. of the same Chapter.*

(3) *See Note 3. Page 70.*

(4) *See Note 5. Page 71.*

(5) *See Note 4. Page 71.*

(6) *See Note 5. Page 75.*

(7) *That was, near Hebron, in the Land of PROMISE, where their Father at that Time resided.*

(8) *This stern Deportment of Joseph's towards them, awaken'd in all their Consciences, the shocking Remembrance of their Inhumanity and cruel Usage of that young helpless Brother, who then, tho' they little suspected the Matter, sat in Judgment over them, and seem'd determin'd to pass Sentence of Condemnation without Mercy upon them.*

(9) *That is, you are his Vice-gerent, and Representative, and our Lives are, we own, as much at your Disposal, as if we had been guilty of any High Crime, or Misdemeanour against the King himself.*

(10) *Meaning Joseph himself, whom they had sold, and represented to their Father, as torn to Pieces by some Beast of Prey, not being then under any Apprehension, that so notorious a Falshood would be so soon detected.*

(11) *Tho' the Refusal here mention'd may at first Sight carry an Air of Undutifulness along with it, yet, upon a nearer Inspection, it will admit of the following Apology; that since the Lord and Governor of the Place had told them with, a Frown, some Time before, that unless they brought their Brother Benjamin with them, they should see his Face no more; Judah in particular, in the Name of the Rest, insisted only, that his young Brother's Personal Appearance was finally, indispensably, and absolutely requisite. So that by the Expression, which he us'd to his Father, namely, We will not go down, he meant no more, than that it was impossible, impracticable, and not allowable for them to make their Applications to the Regent for more Provisions, unless it was in their Power to comply with his express Commands.*

(12) *See*

(12) See Note 6. Page. 71.

(13) *The youngest Son of Jacob and Rachel. — He was first call'd by his Mother Benoni, that is to say, the Son of her Sorrow, on her Dying-bed, which was soon after her Delivery. Jacob, however, after her Decease, alter'd his Name to Benjamin, the Signification whereof is, the Son of my Right Hand.*







DIALOGUS XVI.

DIALOGUE XVI.

MOSES EXPOSITUS.  
Exod. ii.

MOSES *cast into the* FLAGS.  
Exod. ii.

ARGUMENTUM.

*The ARGUMENT.*

*Moses infans, à matre expósitus, reperitur à filiâ Pharaónis, & matri ignoranter tráditur alendus.*

*Moses, at three Months old, being cast by his Mother into some Flags, near the Brink of the River Nile, is discover'd by Pharaoh's Daughter, and innocently deliver'd by her to his own Mother, to be brought up at her Expence.*

INTERLOCUTORES.

*The SPEAKERS.*

*Jacobéda, mater Mosis, Maria loror, Thermútis, filia, Pharaónis, Ancilla.*

*(1) Jochebed the Mother of (2) Moses, (2) Miriam, his Sister, (4) Thermuthis, the Daughter of (5) Pharaoh, and one of her Attendants.*

JACOBEDA.

JOCHEBED.

**H**Ucusque evásimus clánculúm & jam pervénimus ad flumen. Nunc exponendus est hic infans puer, ne Phárao resciscat eum esse servátum à nobis contra suum mandátum atque voluntátem. Nam, quod ser-

**T**HUS far we're got all safe and undiscover'd, and are just at the River-side.—Here now must our poor Infant be expos'd, lest that 'Tyrant Pharaoh, should find out that we have spar'd its Life, in Disobedience

vávimus eum jam tres menses, fecimus cum magno periculo Sed melius erat venire in discreti-  
men etiam de vita, quam finire-  
necari tam formosum puerum. O crudélem Regem, qui jussit interfici omnes partus mares! Quam multi sunt perempti jussu ejus, in ipso ingressu vitæ! Quæ est unquam audita tanta immanitas! Infantes jugulari in ipso limine & ingressu vitæ! O mi filiòle! Ego mater misera cogar exponere te, hic in papyro? Te, quem tuli útero, quem péperi, quem per tres menses occultavi, & occultarem adhuc si possem? O rem acerbam! mene separari à te sine ullâ spe tui unquam videndi? Quid de me futurum est? Quid de te autem, fili, quem hic désero? Verum, cum non possimus quod volumus, vélimus quod possu-  
mus. Quod meum fuit, feci ut te occultum haberem. Nunc commendo te cleméntiæ & providéntiæ divínæ. Vale, meæ delíciæ; vale, mi filiòle.

dience to his barbarous Decree. We have kept the Babe conceal'd, 'tis true, these three Months; but Heaven knows with the utmost Hazard of our Lives.—However, it was better to adventure every Thing, than to be Accessories to the Murther of so sweet a Babe.—O merciless, inhuman King! to charge his People thus to drown our Infant-Sons!—What countless Numbers, by his Orders, have been destroy'd in their first Dawn of Life!—Sure such a barbarous *Edict* ne'er was heard of! to take away the Lives of so many little, helpless, harmless Infants! —O, my dear Babe! shall I, your tender, tho' unhappy Parent, be oblig'd to leave you here expos'd amongst the Rushes? You, whom I've borne so long, brought forth with so much Sorrow, and have kept conceal'd these three Months, and if I durst, would still conceal.—O, cruel Fate!—Must I then part with thee at last, never to see thee more? —What will become of thy poor Mother? —Alas! what will become of thee, poor, helpless Babe, when I am gone? Altho' I could not act according to my Wishes for thee; all I could do, I did. -- I hid thee for a Time. -- And now with Tears I trust thee to the Care of Heaven. -- Farewel, my Joy, my Life, my dear, dear Baby.

MI-

MARIA.

Mater, ego hîc manébo in occulto si tu permittes, ut videam quid futurum sit.

JACOBEDA.

Permitto, & domum rédeo.

THERMUTHIS.

Hic est flumen, quo vénimus ad lavandum. Vos, pedissequæ, hîc inambulábitis secundum flumen. Ego cum ancillâ concédam in hunc recessum amœnum & occultum. Sed quid video in papyro? *Ancilla*, visè quid sit? Vidétur mihi esse cista.

ANCILLA.

Et rectè vidétur, hera. Equidem est oblita bitumine & pice.

THERMUTHIS.

Adfer eam huc. Aperiamus. Ah miselle! Puer est vâgiens, miseret me ejus. Ex pueris *Hebræorum* est.

MARIA.

Vénio in summam spem conservandi pueri. Accédam. Salve dômina.

THERMUTHIS.

Quid tu ais?

MIRIAM.

If you think proper, Mother, I'll stay awhile, and hide myself at some small Distance from the Place, to see what Fortune will attend the Child.

JOCHEBED.

Do so. -- In the mean Time, I'll go home.

THERMUTHIS.

Here's the River, where we propose to bathe. -- Do you, [*speaking to her Retinue.*] walk to and fro about the Riverside, whilst my Woman and I take one Turn or two within this pleasant, solitary *Shade*. Hah! -- what's that yonder amongst the Flags? -- Prithee, Girl, go see. -- 'Tis some (6) *Ark* I take it.

MAID.

'Tis so, indeed, Madam. -- And all besmear'd with (7) *Pitch* and *Tar* too.

THERMUTHIS.

Take it up, and bring it hither. -- We'll open it. -- O sad! -- Here's a poor Infant, all in Tears. -- How my Heart bleeds for the dear Baby. -- 'Tis one of the unhappy *Hebrew* Children, I presume.

MIRIAM.

My Mind gives me, that I shall save the Child at last. -- I'll e'en venture out. Your Servant, Madam.

[*Courtesies.*]

THERMUTHIS.

What do you say, Child?

Mr-



MARIA.

Vifne ut accerfam tibi nutricem ex *Hebraeis*, quæ nutriat tibi puerum?

THERMUTHIS.

Benè dicis, accerfe.

MARIA.

Jam hîc âderit.

THERMUTHIS.

Bonîs auspiciis huc descendi. Hâbeo puerum, quem curâbo educandum pro meo. Nihil pôtuit accidere mihi optatiùs. Neque véreor offèndere meum patrem in re tam piâ & humanâ. Ah! scelus est jugulâre partus recentes. At quam elegans est! quam benè natus! Nonne flagitium est necâre tales pueros?

MARIA.

Hic tibi addûco nutricem Dômina.

THERMUTHIS.

Mulier, tu educâbis mihi & enutries hunc puerum? Ego tibi solvam mercèdem.

JACOBEDA.

Fâciam.

SENTENTIA.

Quos Deus servâre vult, eos quidem in summa pericula venîre pâtitur, at non perire.

MIRIAM.

I'll run and fetch you a (8) *Hebrew Nurse*, that will be very careful, if your Ladyship thinks fit.

THERMUTHIS.

Do. — You'll very much oblige me.

MIRIAM.

I'll be here again, Madam, in an Instant. [*Goes out.*]

THERMUTHIS.

How lucky this was! — That I should come so opportunely! — I'll have this pretty Poppet brought up for my own. — Nothing in the World could please me better. — I dare say my Father won't be (9) *angry* at my doing such a good natur'd Action. — 'Tis doubtless a most shocking Thing, to murder such little Ones, the Moment they are born. — Here are rosy Cheeks! — What well proportion'd Limbs are here! — It must be sure a Sin to drown such pretty Boys.

MIRIAM [*returns.*]

I have brought you a very good Nurse, Madam.

THERMUTHIS.

Good Woman, will you take this Child, and suckle him for me. — You shall be well rewarded for your Pains.

JOCHBED.

With Thanks, Madam.

The APPLICATION.

The Almighty never suffers those to perish, whom he purposed to save, tho' oftentimes he lets them be expos'd to Dangers.

D I A.

## R E M A R K S.

(1) *THE Aunt, as well as Wife of Amram, of the Tribe of Levi, and the Mother of Miriam, Aaron, and Moses, an Egyptian by Birth, and about threescore and ten Years old, when Moses was born.*

(2) *The Son of Amram by Jochebed, about twelve Years younger than his Sister Miriam, and three, than his Brother Aaron. The Name of Moses was given him by Thermuthis, the Daughter of Pharaoh, because (as that Term imports in the Egyptian Language) he was one, whom she had sav'd out of the Waters. His Parents however, when they circumcis'd him, gave him the Name of Joachim. In Process of Time, he quitted Pharaoh's Court, where he was first educated, as the Son of Thermuthis, and became the great Prophet, and Lawgiver of the Jews.*

(3) *The Daughter of Amram and Jochebed, and the Sister of Aaron and Moses. 'Tis thought she was about twelve Years of Age, when her Brother Moses was expos'd. How long the Child lay amidst the Rushes, is not easy to determine; but 'tis thought this Sister of his watch'd him all Day, and his Mother suckled him a-nights, till the Providence of God inclin'd the Heart of Pharaoh's Daughter to take Compassion on him, and adopt him for her own.*

(4) *Tho' JOSEPHUS has distinguish'd her by this Name, yet she is call'd by Others, Pharia; by some again Mercis, and by Others Myrrhina. Some imagine, as she was the Consort of an inferior Lord of Egypt, and had no Children of her own, that she pretended to be with Child, and deliver'd of Moses: But be that as it will, 'tis certain, that she was peculiarly fond of him, and took all imaginable Care of his Education.*

(5) *This was the Third King of Egypt which we find mention'd in the Sacred Scriptures, who made a former Edict, that the Egyptian Midwives should destroy all the Male-Children of the Hebrew Women; but they, having the Fear of God before their Eyes, disobey'd his inhuman Orders. Whereupon, finding himself disappointed, he publish'd a Second Decree, that all the Male-Children of the Hebrews, should be thrown into the River Nile; which severe Edict occasion'd the Exposition of Moses,*

H

after

after his Parents had conceal'd him three Months, at the Hazard of their Lives. — The principal Motive that induc'd Pharaoh to have this blood-thirsty Decree so strictly executed, was, the Prediction of a certain Scribe, who had told the King, that there was to be born, about that Time, a Hebrew Child, who, if suffer'd to grow up, would be remarkable for his Courage and Conduct, and would not only advance the Glory of his own Nation, but be a severe Scourge to, and an implacable Enemy of the Kings of Egypt.

(6) This was a Kind of Chest, Basket, or Cradle, compos'd of Rushes, and, in all Probability, with Respect to its Form, like one of the Boats, or other little Wherrys, that were seen daily on the River.

(7) It was besmear'd with Pitch and Tar, no Doubt, in Hopes, that whenever the Tide should carry it off from the Flags, it might float upon the Water, till some tender-hearted Person might providentially find it, and take Compassion of the beauteous Infant that was lodg'd within it.

(8) Moses's own Mother, who with secret Joy undertook the Suckling of her Son, without being any Ways suspected by the Princes, who employ'd her.

(9) What Motives could induce this Princess to imagine, that her cruel Father would no Ways resent her Indulgence to a Hebrew Infant, since it was doubtless a direct Violation of his express Commands, is not easy to determine. However, as God Almighty had inclin'd her Heart, at this Time, to take Pity and Compassion on the Child: So when he was introduc'd to the King, about three Years after, by Thermuthis herself, Pharaoh was so delighted with his Personal Charms, and engaging Deportment, that he grew perfectly fond of him, and intended as some Historians assure us, to have made him his Heir. — One Day, however, as a Testimony of his paternal Fondness, he invested the little Boy with his Crown, which he immediately threw down on the Floor, and seem'd to trample it under his Feet with Indignation; which Action, however innocent in itself, was so far misconstrued by one of the King's Evil Counsellors, that it had like to have prov'd fatal, not only to the Infant, but likewise to the Princess, tho' his reputed Mother.







## DIALOGUS XVII.

## DIALOGUE XVII.

DUMUS. *Exod. iii. iv.**The BURNING BUSH.*  
*Exod. iii. iv.*

## ARGUMENTUM.

*The ARGUMENT:*

*Jehóva de dumo ardente alló-  
quitur Mosen, eumque mittit  
in Ægyptum, ad liberandos  
Israelitas ex servitute.*

*God Almighty converses with  
his Servant Moses out of the  
Burning Bush, and gives him  
Instructions to go into Egypt,  
and deliver his People Israel  
from those inexpressible Hard-  
ships, which they had long  
labour'd under without Re-  
drefs.*

## INTERLOCUTORES.

*The SPEAKERS.**Moses, Jehóva.**(1) Moses, and (2) Jehovah.*

## MOSES.

MOSES [*in a Surprise.*]

**D**EUM immortalem! Quid  
monstri video? Dumum  
ita ardentem, ut tamen non  
consumatur? Libet videre quid  
hoc fit rei.

**H**A H!—What do I see!—  
A (3) *Bush*, all in a perfect  
Blaze, without the least Dimi-  
nution.--'Tis wondrous strange!  
I must know the Meaning of  
it.

## JEHOVA.

## JEHOVAH.

*Moses, Moses.**Moses! — Moses!*

## MOSES.

## MOSES.

Quis est?

Who calls?

## JEHOVA.

## JEHOVAH.

Locus hic facer est; noli ac-  
cedere huc. Détrahe tibi cal-  
ceos de pedibus. Ego sum

The Place whereon thou  
standest is (4) *Holy Ground*.—I  
charge thee, therefore, draw no  
nearer:

Deus patrum tuorum, Deus *Abrahâmi*, Deus *Isâaci*, Deus *Jacobi*. Vidi angustias populi mei qui est in *Ægypto*, gemitumque audivi, quem exprimit violenta exactorum operis. Novi labores meorum. Itaque descendi, ut eripiam eos è manibus *Ægyptorum*, adducamque ex illâ terrâ, in terram bonam & amplam, abundantem lacte & melle; quam incolunt *Chananæi*, *Hettæi*, *Amorrhæi*, *Pherezæi*, & *Jebusæi*. Et nunc volo mittere te ad *Pharaonem*, qui educas populum meum, posteros *Israelis*, ex *Ægypto*.

Moses.

Nam quis ego sum, ut âdeam *Pharaonem*, educamque *Israelitas* ex *Ægypto*?

JEHOVA.

Adero ego tibi, atque hoc signo intelliges te esse à me missum. Cum eduxeris eos ex *Ægypto*, colétis Deum in hoc monte.

nearer: But put (5) *thy Shoes* from off thy Feet.—I am the God of thy *Fathers*, the God of (6) *Abraham*, the God of *Isaac*, and the God of *Jacob*.—I have seen the Troubles of my People, who are *Slaves* in *Egypt*: Their Cries and Groans, extorted from them by their inhuman (7) *Task-Masters* have reach'd my Ears.—I know their Sorrows.—For which Reason, I am come down myself with a full Resolution to set them free, and conduct them out of their State of Bondage, into a larger and more fertile Country, at present in the Possession of the (8) *Canaanites*, the (9) *Hittites*, the (10) *Amorites*, the (11) *Perizzites*, the (12) *Hivites*, and the (13) *Jebusites*, a Land, in short, which flows with Milk and Honey.—And now, *Moses*, will I send thee, as my Ambassador to (14) *Pharaoh*, and thou shalt bring my People, the Children of *Israel* out of *Egypt*.

Moses.

Who am I Lord, that I should presume to go to *Pharaoh*, and be commission'd to bring forth the Children of *Israel* out of (15) *Egypt*?

JEHOVAH.

I will most assuredly be with thee; and this shall be for a Sign or Token to thee, that 'tis the Lord himself that hath sent thee.—As soon as thou hast brought forth the People out of *Egypt*, then shalt thou

pay

MOSES.

Age fanè, adivero *Israelitas*, dixero me missum a Deo patrum ipsorum. Quod est, inquier, nomen ejus? His quid respondeam?

JEHOVA.

SUM QUI SUM. Dices *Israelitis*, SUM misit me ad vos: Dices, inquam, missum te à *Jehova*, Deo patrum ipsorum *Abrahâmi*, *Isâaci*, & *Jacobi*; atque hoc esse nomen meum immortale, quo nomine volo notus esse in sempiternum. Imodò, convocatisque senioribus *Israelitis*, dicito, te à me esse missum, qui tibi apparuerim, quique statuerim eos respicere, liberareque calamitate, quâ opprimuntur per *Ægyptios*, atque avehere in regionem longè omnium feracissimum. Ubi te audierint (audient enim) adibis tu unà cum senioribus regem *Ægypti*, quem admonēbitis nomine Dei *Hebræorum*, ut finat vos procedere iter tridui per desertam, vestròque Deo sacrificare. Nec verò me latet, non permissurum, nisi vi coactum. Quare afflictabo *Ægyptum* miris modis, ut tandem emittat vos libens. Quinetiam, ne abeatis vos vacui, ponam populum in gratiam cum *Ægyptiis*, perficiamque ut mulieres egresuræ exorent vicinas & hospites vasa aurea & argentea, &

pay me the Tribute of Adoration in this (16) *Mountain*.

MOSES.

Admit I should go to those (17) *Israelites*, and assure them, that I have my Commission from the God of their *Fathers*, and they should ask me what is his Name, what Reply shall I make?

JEHOVAH.

(18) I AM THAT I AM.

— Thus shalt thou say unto the *Israelites*. I AM hath sent me to you: Thou shalt tell them, I say, that thou art sent by (19) JEHOVAH himself, the God of their *Fathers*, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*: And that this is my Name for ever and ever, and by this Name will I be known and distinguish'd unto all Generations. — Go therefore, without Delay, and as soon as thou hast gather'd the *Elders of Israel* together, inform them, that thou wast expressly sent by Me; that I appear'd to thee, and declar'd that I was resolutely bent, not only to visit and deliver them from those unmerciful Burthens with which they were loaded by the *Egyptians*, but to conduct them into another more delightful, and more fertile Country. And when they have hearkened unto thy Voice (for they shall listen with Attention to what thou sayst) Thou, and the *Elders of Israel* with thee, shalt make thy humble  
H 3 Ad.



vestem : Quæ deinde impósita  
vestris liberis exportabitis, at-  
que ita compilabitis *Egyptum*,

Addresses to the King, and  
request of him in the *Name* of  
the *God* of the *Hebrews*, to  
indulge you so far, as to let you  
take a three-Days Journey only  
into the Wilderness, that thou  
and thy People with thee may  
sacrifice to the *Lord* their *God*.  
I know full well, 'tis true, that  
your Suit will be deny'd, unless  
he finds himself oblig'd by some  
(20) *mighty Hand*. For which  
Reason, I will smite *Egypt*  
in so severe and surprising a  
Manner, as that he will comply  
at last, without Reluctance.  
Moreover, in order that my  
People may not depart without  
an ample Supply of all Manner  
of Accommodations, I'll ingra-  
tiate them with the *Egyptians*,  
and so order Matters, that such  
Women as shall accompany them  
shall borrow of their Neigh-  
bours, and those that are So-  
journers with them, not only  
Jewels of Gold, and Jewels of  
Silver, but Variety of all Sorts of  
Raiment, which their Sons and  
their Daughters shall carry on  
their Backs with them; and  
so shall they spoil the *Egyptians*.

MOSES.

At enim non habébunt fidem  
dictis meis, negabúntque visum  
mihi *Jehovam*.

JEHOVA.

Quid istud est quod tenes in  
manu.

MOSES.]

Virga est.

MOSES.

It may be, they'll not give  
Ear to what I say, and may  
possibly insist, that the *Lord*  
hath not appear'd unto me.

JEHOVAH.

What's that thou holdest in  
thy Hand?

MOSES.

▲ (21) *Rod*.

JEHOVA.

Abjice humi : Quid nunc ?  
Quid est ?

MOSES.

Péris : Serpens est.

JEHOVA.

Ne fuge, sed prehende manu  
caudam ejus. Vides rursum  
virgam factam, ut credant tibi  
visum esse *Jehovam*. Age rur-  
sum, immitte manum in sinum  
tuum. Educ. Vides tam albam  
leprâ quàm est nix. Nunc re-  
fer in sinum. Educ. Vides  
sanam esse iterum, ut est cæterum  
corpus. Quod si primo signo  
non adducentur ut fidem habé-  
ant tibi ; at áltero. Sin ne du-  
obus, quidem prodigiis, persua-  
sum eis fuerit, fumes de aquâ  
fluvii ; quam ubi fuderis in  
terram, fiet sanguis.

MOSES.

Quæso te, Dómine : Neque  
antea eram disertus, neque nunc  
post tuum colloquium ;  
nam labóro titubantiâ oris, &  
tarditate linguæ.

JEHOVA.

Quis dedit os homini ? Aut  
quis facit mutum aut surdum ?  
Quis videntem, aut cæcum ?  
Annon ego is sum ? I modo.

JEHOVAH.

Then cast it on the *Ground*.  
— Now what is it ?

MOSES.

O hideous ! — 'Tis a *Serpent*.

JEHOVAH.

Nay, start not, nor be afraid :  
— But take it by the Tail. —  
Behold, 'tis now a *Rod*, as  
'twas before ; in order to con-  
vince them, that thou hast seen  
the *Lord* indeed. — However,  
once more. — Put thy Hand  
into thy Bosom. — Now take it  
out. — See ! 'Tis all (22) *leprous*  
and as white as Snow. — But  
put thy Hand again into thy  
Bosom. — Now pluck it out.  
— Behold ! 'tis free from either  
Spot or Blemish : So that in  
Case the *First Sign*, or *Token*,  
should have no Effect, the  
*Second* may induce them to be-  
lieve thee. — If however, they  
should remain incredulous, after  
*two* such apparent *Miracles*,  
thou shalt then take a small  
Quantity of *River-Water* and  
pour it on the Ground ; and  
that shall instantly be turn'd  
to *Blood*.

MOSES.

Still must I beg, O *Lord*  
*God*, to be excus'd. For I ne-  
ver had the *Gift of Utterance*,  
and am, even since thou hast  
spoken to me, still the same,  
and (23) *slow of Speech*.

JEHOVAH.

Who hath made Man's  
Mouth ? Or who maketh the  
Dumb, or Deaf, the Seeing, or  
the Blind ? — Is it not I, the  
H 4 *Lord ?*

Ego moderabor tuæ linguæ, tibi que suggeram quid sis dicturus.

MOSES.

Obsecro, mitte idóneum aliquem.

JEHOVA.

Enim vero odiósus es? Est tibi frater *Aaron Levita*: Is benè disertus est, scio. Quin procedit tibi obviam, teque visio lætabitur ánimo. Ei tu præbis verbis, quo voles. Ego vero moderabor tuo ori, & ejus, præmonstrabòque quid sit vobis faciendum. Ipse alloquetur populum pro te, eritque tibi pro ore; tu illi pro Deo. Feres etiam manu istam virgam, quæ edes portenta. Abi sane.

SENTENTIA.

*Deus voce balbórum dejicit hostes suos. Debet eloquentia servire pietati.*

Lord? — Now, therefore go. — I'll free thee from thy natural Infirmary, and tell thee what to say?

MOSES.

Once more must I entreat the Lord to send some *fitter* Person in my *Stead*.

JEHOVAH.

Now thou art (24) *Blame-worthy*. — There's thy Brother (25) *Aaron, the Levite*. He, I know, has all the Arts of fond Persuasion. He is set out already on his Journey hither, and will be overjoy'd to see thee. To him thou shalt disclose thy Thoughts without Reserve. — However, I'll not only frame thy Mouth, but his, and give you both Instructions what to do. — He shall harangue the People in thy Stead, and be thy (26) *Oracle*, and thou shalt be to him, as 'twere a (27) *God* — Thou shalt take likewise thy *Rod* along with thee, and therewith work *unheard of Wonders*. (28) *Begone*, I say, without Reluctance.

THE ARGUMENT.

*The Almighty, when he thinks fit, can, by a stammering Tongue, defeat his Enemies. The Orator must yield to the Divine.*





## R E M A R K S.

(1) *See Note 2. Page 97.*

(2) *The unutterable Name of God, which the Jews hold so sacred, that, in their usual Salutations, they say, the Name be with you ; the Name bless and preserve you ; and not God be with you, &c. as Christians do. See farther, Note 4. Page 5.*

(3) *The particular Spot, whereon this miraculous Bush stood, was on the Top of Mount Horeb, in Arabia Petræa, or, as it is frequently call'd in Scripture, Mount Sinai ; for, properly speaking, they were only two Summits of One and the same Hill ; with this Distinction only, that the latter was considerably higher, but the former by far more fertile and delightful. This was afterwards distinguish'd by the Title of God's Mount ; tho' not for its Qualities abovemention'd, but on Account of the Angel of the Lord's Appearance in the Bush at this Time, and for several other very remarkable Events in After-ages. Who this Angel was, whether one of those Celestial Ministers, that attend at the Throne of God, or the Supreme Being himself, or Christ, the Son of God, is a Matter of Controversy among the Learned. Most, however, are of Opinion, it was the Last ; since neither the first nor third Person in the ever blessed Trinity can properly be term'd an Angel ; and no created Angel, without the Guilt of Blasphemy, could assume the Title This did. The second Person indeed, or God the Son, might, with Propriety enough, be term'd an Angel, because in the Fulness of Time, he was sent into the World in our Flesh, as a Messenger from God, and might therefore make these temporary Apparitions, Forerunners, as it were, of his most solemn Mission.*

(4) *Not that this Ground was more Holy before, than any Other ; but because it was consecrated at that Time by the Divine Presence.*

(5) *Some are of Opinion, that the Custom of putting off the Shoes, both among the Jews and Gentiles, before they began to officiate in any of their Holy Things, took its Rise from this Injunction to Moses. Others however, imagine, that it was deliver'd from the Patriarchs, who practis'd it long before his Time ;*  
And

*And that therefore God, in Compliance with an Ancient Custom, then in Practice amongst the Egyptians, might order Moses, who was perfectly well acquainted with their religious Ceremonies, to decalceate, or put his Shoes off, as well knowing it would be a Means to create in him a greater Reverence to the Divine Presence, and a more awful Attention to the Instructions which he propos'd to give him.*

(6) *God was doubtless the God of Noah, and of all the Holy Patriarchs, as well as of Abraham, Isaac, and Jacob, but these three are particularly mention'd, because of God's Covenant with, and Promise made to each of them, that the Blessed Seed should spring from their Loins, in Opposition to the Pretensions of other neighbouring People, who were Rivals of that Hope.*

(7) *Or more properly Tax-gatherers, for the Burthens impos'd upon them are after mention'd as distinct Things, under another Name. So that the Resolution to which Pharaoh came, was not only to lay heavy Burthens upon them to weaken them, but heavy Tributes to keep them humble and poor.*

(8) *Descendants from Canaan, who liv'd and died in Palestine, which, from his Name, was commonly call'd the Land of Canaan.*

(9) *The Descendants of Heth. See Note 2. Page 31.*

(10) *The Descendants of Amorrhæus, fourth Son of Canaan. They inhabited the Mountains lying to the West of the Dead-Sea. They had Establishments likewise to the East of the same Sea, between the two Brooks Jabbok and Arnon.*

(11) *Or Peresæi. These were antient Inhabitants of Palestine, and thought to be Canaanites; but as they had no settled Habitation, and liv'd after the Manner of the Scythians, some in One Country, and some in another; they were call'd Perizzites, a Term, that signifies, to be scatter'd, or dispers'd.*

(12) *Or Descendants from Hevæus, One of the Sons of Canaan. Some of them indeed were scatter'd and dispers'd, like the Perizzites; but the greater Part of them resided in the Center of the Land of Promise, i. e. at Schechem and Gibeon.*

(13) *Or the Descendants of Jebus, One of the Sons of Canaan. These dwelt in Jerusalem, and in the adjacent Mountains.*

(14) *This, in all Probability, was the fourth King of Egypt, and not he that made the Edict, by which Moses was expos'd. Some say his Name was Amosis or Amasis; Others Chencris, and Others Amenophis; but be that as it will, this Pharaoh found the Prediction of the Scribe in his Predecessor's Reign, now fully accomplish'd.*

(15) A

(15) *A Country, Part in Africa, and Part in Asia. The former Part lies Westward, and the latter Eastward of the River Nile.*

(16) *That is, of Horeb, as abovemention'd in Note 3. Page 105.*

(17) *The Descendants of Israel, or Jacob. They were first call'd Hebrews, on Account of Abraham, who came from the other Side of the Euphrates: Afterwards they were distinguish'd by the Name of Israelites, from Israel, or Jacob, the Father of the twelve Patriarchs: And, Lastly, Jews, after their Deliverance from Captivity in Babylon, because the Tribe of Judah was at that Time the strongest, and most numerous, and Foreigners had scarce any Knowledge of the other Tribes.*

(18) *Because I A M denotes the Self Existence, and eternal Nature of the Deity: 'Tis thought, however, that Moses did not want to be inform'd of the Name itself, but of the true Pronunciation thereof, which was lost (as some imagin'd) thro' the Wickedness of Mankind.*

(19) *See Note 2. P. 105. and Note 4. Page 7.*

(20) *That is, by some Divine and Supernatural Power.*

(21) *Tho' there are many wonderful Stories related by the Hebrew Doctors, with Respect to this Rod, which must be look'd upon as meer Fictions; yet 'tis certain, that this Staff or Wand, is call'd in Scripture the Rod of God: And that, partly because it was appropriated to God's peculiar Service to be the Instrument of all his glorious Works; and partly to shew, that whatever Miracles were wrought therewith, were not effected by any extraordinary Virtue, either in it self, or in the Hand of Moses; but by the sole Power and Direction of the Almighty.*

(22) *'Tis very probable, that from this Miracle, arose the Fabulous Story, which was reported in After-ages, viz. That Moses was a Leper, and the Israelites a Scabby Race, whom the Egyptians were oblig'd to drive out of their Country for Fear of the Infection; more especially, as it was a Distemper in a Manner peculiar to them: But, that Moses was no Leper is sufficiently evident, from the Severity with which he treated all those who were afflicted with that noisome Disease. See Levit. xiii. ver. 1. 2. &c.*

(23) *That is, as most interpret the Words, a Stammerer, or Stutterer, and yet he is said, by St. Stephen, in the Acts of the Apostles, to be mighty in Words, as well as Deeds; but that might be meant with Regard to the Sense and Weight of his Words, and not to the Manner in which he pronounc'd them. However, 'tis thought, that God Almighty remov'd his Impediment at once; for we find, not long afterwards, that he made several long Speeches, wherein*



wherein he demonstrated, that he was in no Want for eloquent Words, when he was pleas'd to employ them.

(24) This seems to be a gentle Reprehension of Moses, for his false, tho' not affected Modesty, and Diffidence with Respect to his Qualifications, after such repeated Assurances, at least, of the Divine Assistance, if not of an immediate Cure of that Impediment in his Speech, which occasion'd his Distrust.

(25) The Son of Amram and Jochebed, of the Tribe of Levi, who was the Third Son of Jacob and Leah.

(26) Or Prophet. By which the Almighty did not only mean, that he had invested him with an Authority to require of Pharaoh Obedience to his Commands, and upon his Refusal to inflict such Punishments on him, as No One but a God could do; but that in the Discharge of the Office, he was putting him upon, there was no Occasion for his speaking to Pharaoh from his own Mouth: For having appointed Aaron to be his Orator, or Spokesman, he might keep himself upon the Reserve, and Pharaoh at an awful Distance; just as God delivers his Oracles to the People by the Mediation of the Prophets.

(27) That is, thou shalt be able to give him such Instructions, (thro' my Assistance) as shall always answer the great Ends propos'd.

(28) As if he had said, start no more Objections; for tho' I excus'd them before, I now insist on your ready Obedience to my Will, and Acceptance of the high Commission, with which I have honour'd you.





## DIALOGUS XVIII.

## DIALOGUE XVIII.

VITULUS. *Exod. xxxii.**The GOLDEN CALF.*  
*Exod. xxxii.*

## ARGUMENTUM.

*The ARGUMENT.*

Moses *pacat* Jehovam iratum  
Israelitis ob aureum vitulum:  
*Ipse pœnas illis irrogat.*

*Tho' Moses appeases, in some  
Measure, the Divine Ven-  
geance, which was justly  
kindled against the Israelites,  
on Account of their Erection  
of the Golden Calf; yet he  
makes them smart severely  
for their impious Riot and  
Rebellion.*

## INTERLOCUTORES.

*The SPEAKERS.*

Jehova, Moses, Josua, Aaron,  
*Levitæ.*

(1) *Jehovah, (2) Moses, (3)  
Joshua, (4) Aaron, and the  
(5) Levites.*

## JEHOVA.

## JEHOVAH.

**A**BI, descende. Jam enim  
depravati sunt populæres  
tui, quos eduxisti ex *Egypto*.  
Deflexérunt citò de viâ quam  
docueram, duxeruntque sibi ex  
auro vitulum, quem adorant,  
cui sacrificant, dicuntque Deum  
esse à quo sint educti ex *Egypto*.  
Video sanè pópulum esse in-  
tractabilem & refractarium.

**M**OSES, make Haste  
down; for the People  
whom thou so lately hast de-  
liver'd out of the Hands of  
the *Egyptians*, are turn'd per-  
fect Rebels. — Soon have they  
stray'd from that Path, in  
which I directed them to go,  
and have made themselves a  
(6) *Golden Calf*, to which they  
sa

Quámobrem sine me ut irascar,  
conficiámque eos, deducámque  
ex te gentem magnam.

MOSES.

Cur exárdeas irâ in tuos,  
quos eduxisti ex *Egypto*, mag-  
nâ vi manúque válidâ ? An  
ut jactent *Ægyptii* eductos a  
te malitiósè, ut deléres eos in  
móntibus ad interneciónem,  
prorsúsque tóllerés è médio ?  
Quin omitte istam tuam ira-  
cúndiam, atque ità, ut decet,  
remitte hanc noxam pópulo.  
Memineris *Abrahâmi*, *Isâaci*,  
& *Israélis*, cultórum tuórum,  
quorum posteritátem jurásti te  
múltiplicatúrum ad númerum  
stellárum, daturúmque illam  
terram, quam possídeat in æ-  
ternum.

sacrifice, and pay all the other  
Tributes of Divine Adoration:  
Nay more, they impiously ac-  
knowledge, 'twas their *New-  
made God*, that conducted them  
out of *Egypt*. I see plainly,  
they are an obstinate and per-  
verse People. — Have not I just  
Cause, think'st thou, to pour  
down my Vengeance on their  
guilty Heads ? — However,  
tho' I should destroy them in  
my Anger, Root and Branch;  
yet out of thy Loins will I  
raise a *New Nation*.

MOSES.

Why should thy Anger, O  
Lord, be kindled against thy  
People, whom thou hast brought  
up out of *Egypt* with such a  
high Hand, and such an out-  
stretched Arm ? — Wilt thou  
give the *Egyptians* Room to  
triumph over them, and say,  
that thou didst free them from  
their State of Bondage, with  
no other View, than to devote  
them to Destruction in the  
Mountains, and at one fatal  
Stroke to root them from the  
Earth. — But, O Lord, let thy  
Anger, tho' too justly kindled,  
cease, and, according to thy  
boundless Mercy, pity, and  
forgive the Sins and Follies of  
thy People. Remember, O  
God, the *Promise* long since  
made to thy Servants *Abraham*,  
*Isaac*, and *Jacob*, that their  
Posterity should be as numerous  
as the Stars; that you'd conduct  
them to a (7) *Land of Plenty*,  
and give it to them, as an He-  
ritage



JEHOVA.

Jus oras : Hém !, remitto.

MOSES.

Facis verò ut te dignum est.  
Ego verò descendo de monte,  
cum his duabus Tábulis.

JOSUA.

Quem clamórem áudio ? Pug-  
nátur in castris.

MOSES.

Non est iste clamor urgén-  
tium vi, aut terga verténtium :  
sonum áudio cantántium. Sed  
accedámus. Hei mihi ! quod  
flagitium vídeo ? Totus, totus  
iracúndiá árdeo ; váleant Tá-  
bulæ. Ah frater, frater, quid  
tibi fecit hic pópulus, ut eum  
obligáres tanto scélere ?

AARON.

Ne iráscere Dómine. Tute  
nósti hunc pópulum, quàm sit  
perversus. Cum flagitárent à  
me, ut fácerem sibi deos, qui  
præirent eis (sefe enim nescire  
quid accidisset isti *Mosi*, à quo  
essent educti ex *Ægypto*) jussi  
ut quod quisque habéret orna-

ritage for ever : Remember too  
you ratified *that Promise* with  
an Oath.

JEHOVAH.

Thy Pray'rs are heard. —  
And for thy Sake will I forgive  
them.

MOSES.

This Act of condescending  
Goodness is worthy of your  
self. — As for my Part, I'll  
step down to the Foot of the  
Mountain, and take these (8)  
TABLES with me.

JOSHUA.

What Noise is that ? — The  
Camp is sure alarm'd at least,  
if not engag'd in Battle.

MOSES.

No ! — The Sound seems nei-  
ther like the *Shouts* of a victo-  
rious Party, nor yet the *Cries*  
of one that's vanquish'd. —  
'Tis rather the Result of *Noisy*  
*Mirth*. — However, we'll go  
on. — O, monstrous Impiety !  
What do I see ? — My Blood  
is in a Ferment. — I have no  
Patience. — There, — TABLES,  
lie there. — [*Breaks them to*  
*Pieces, and runs to Aaron.*]  
Oh ! Brother, Brother, what  
Phrensy has possess'd you, thus  
to sooth these People in their  
wicked Courses ?

AARON.

Don't be angry, Brother, I  
beseech you. You are no Stran-  
ger to their way-ward Humours.  
When they press'd me hard to  
make them *Gods* to go before  
them, (for where you was, who  
brought them out of *Egypt* no  
Man could tell) I order'd every  
One

menti aúrei, detráheret fibi, & afferret ad me; quod étiam fecérunt: Id ego misi in ignem; unde effectus est hic vitulus. Itaque vides eos nudátos ornamentis: Id quod idéò feci, ut eos notárem ignomíniâ apud hostes.

MOSES.

Vídeo. Nunc si quis à *Jehova* stat, huc ad me. Benè habet, convenérunt omnes *Levita*. Agite nunc, viri fortes, accomodate suum quisque ensẽm láteri; Ite per tota castra; perimite suum quisque fratrem, amicum, próximum; némini parcite; nam itá jubet *Jehova*, Deus *Israelitárum*.

LEVITÆ.

Ita fiat.

SENTENTIA.

*Pópulus, si absint boni Magistri, facillimè lábitur in gravissimos errores. Deus piorum precibus pacári se finit.*

One, who was possess'd of any *Golden Ear-rings* to pull them off, and bring them forth to me. — With this Injunction they complied too freely. — Whereupon I threw them in the Fire; from whence proceeded, as you see, this (9) *Calf*. — Do but observe, their *Ornaments* are gone. All that I aim'd at in complying with them, was, in Publick to expose them, and make them (10) *naked to their Shame*.

MOSES.

I see too plainly what has been doing. — All you, here present, who still are zealous for the Cause of God, draw near. — 'Tis very well. — The *Levites* are, I find, a Loyal Party. — Now then exert your Courage. — With Sword in Hand, run thro' the Camp. — Strike Home, without the least Regard to Friendship or Relation. — Let not a Soul escape you: For these are my Instructions from the Lord God of *Israel*.

LEVITES.

His Orders shall be obey'd.

THE APPLICATION.

*The Populace, when under no Restraint from Men in Power, are drawn with Ease into the Commission of the greatest Crimes. — God, however, suffers his Anger to be appeas'd by the Mediation of the Righteous.*

## R E M A R K S.

(1) *SEE* Note 4. Page 4. and Note 2. Page 88.

(2) *See* Note 2. Page 81.

(3) *The Son of Nun, by the Greeks call'd Jesus, the Son of Nave, of the Tribe of Ephraim. He was distinguish'd by the Denomination, or Title, of the Servant of Moses. His first Name was Hosea, which signifies Saviour. And some are of Opinion, that Moses chang'd it afterwards to Jehoshua, the Meaning whereof is, the Salvation of God; or He will save. Notwithstanding he was a Man of eminent Quality, and of distinguish'd Merit, yet he thought it no Blemish to his Character, but an Honour to be the Minister, or Servant of Moses.*

(4) *See* Note 25. Page 92.

(5) *The Descendants of Levi. See* Note 2. Page 60.

(6) *This was erected, without all Doubt, to imitate the Worship of the Egyptian God, Apis, to which Oblations were offer'd, sometimes under the Figure of a real, and living Bull; sometimes under an artificial One, and at other Times, under the Form of a Man, with a Bull's Head. Some imagine, that this Calf which Aaron erected, was, in all Respects, like the Figure of the Cherubims, which were winged Oxen, according to the Model whereof Moses afterwards made the Cherubims of the Mercy Seat. But be the Form what it will, 'tis certain the Israelites intended to make a Superstitious Figure, or Idol, with a View to pay that Homage to it, which was due only to the Supreme Being.*

(7) *That is, to Canaan, or the Land of Promise.*

(8) *These Tables, which Moses thus broke to Pieces, in the Heat of his Anger, at the Foot of Mount Sinai, contain'd the Decalogue, or Ten Commandments. See Exod. xx. But whether it was God himself with his own Finger, or some other Person, from God's Mouth, who wrote them, has been a Matter of some Dispute. However, since in Exod. xxxiv. 27. 28. we are told, that the Lord said unto Moses, write thou these Words; for after the Tenour of these Words have I made a Covenant with thee and with Israel; and that accordingly, he wrote upon the Tables the Words of the Covenant, even the Ten Command-*



ments : *And since 'tis a common Form of Speech to say a Superior does a Thing himself, when he only orders and directs an Inferior to do it, the Meaning can be no more, than that the Words of the Decalogue were written by the Hand of Moses, but by the Direction and Dictation of God.*

(9) *Tho' Aaron was Moses's Elder Brother, and at the same Time the High Priest, which gave him a Right of approaching God, as an Intercessor for a rebellious and backsliding People; Yet by his imprudent Compliance in this Affair of the Golden Calf, he not only forfeited the Honour of Mediation, but stood in Need of an Atonement for his own Offences.*

(10) *Some are of Opinion, that by the Term Nakedness here made Use of, we are not to understand, their Want of those Ear-rings, or Ornaments, which they had deliver'd up to their Shame, for the Composition of their Calf; but their Want of Arms, which they had laid aside, that they might be more light and nimble to dance about their new-made Idol. Thus, weary and fatigu'd with their noisy Pastimes, thus naked and defenceless, and what was worse, dispirited by conscious Guilt, a Handful only of warm active Levites slew three thousand of them, without their turning back to make the least Resistance.*





## DIALOGUS XIX.

## DIALOGUE XIX.

## CONQUERENTES.

*Numb. xi.*

## ARGUMENTUM.

*Populus voluptates Ægyptias desiderat, fastidiens cœlestem cibum. Et Jehova conquerenti Mosi pollicetur, sese illis suppeditaturum carnem, sed ad pœnam.*

## INTERLOCUTORES.

*Populus, Moses, Jehova.*

## POPULUS.

**U**TINAM nunquam emigrâsemus ex Ægypto. Quid enim âgimus in hac vastâ solitudine? Quis dabit hic nobis carnem quâ vescemur? Nam, cum venit in mentem piscium, quibus immunes vescemur in Ægypto, tum autem cucumerum, pepónum, porrórurum, cepárum, álliorumque, consenescimus, nihil ante oculos habentes præter, nescio quod, *Manna*.

## The MUTINEERS.

*Exod. xi.*

## The ARGUMENT.

*The People discontented with their Celestial Food, long with Impatience for Egyptian Dainties. God, upon Moses's Complaint, promises to furnish them with Flesh in Plenty: But then he sends it them in Wrath.*

## The SPEAKERS.

*The (1) People of Israel, (2) Moses, and (3) Jehovah.*

## PEOPLE.

**W**O U'D to God we had never stirr'd out of (4) *Egypt*!—Which Way is it possible for us here in this wide (5) *Wilderness*, to get one dainty *Morsel*?—Who'll supply us here with any savoury Meats? For whilst we recollect the Fish we had in Plenty there, the *Cucumbers*, the *Melons*, *Leeks* and *Onions*, we here drag on a tedious Life, with one repeated Dish, Day after Day, nothing but that tasteless, *What-d'ye call it*, (6) *Manna*. I 2 Mo.

MOSES.

Hei mihi! quas querimónias aúdio? O *Jehova*! cur mihi ita adversus, ita à me voluntate alienus es, ut mihi imposueris onus totius hujus populi? Nunquid ego populum hunc concepi? Nunquid peperì? Utquid jubeas eum ferre in sinu meo, quo modo fert nutrix alumnum in terram, quam jurasti majoribus ejus? Unde mihi carnes ad tantum populum, qui eas à me cum fletu flagitat? Non possum ego solus eum sustinere: Est enim gravior quam pro me. Quod si isto modo agis mecum, interfice me potius, (si quid apud te auctoritatis habeo) quam ut videam perniciem meam.

JEHOVA.

Congrega mihi septuaginta viros de senioribus *Israelitis*, quos scis esse senatores & primarios populi; eosque adducito ad oraculare tabernaculum, tibi adfuturos mecum. Ego descendam, ibi colloquar tecum, demumque de spiritu, quo præditus es, illo eos afflabo, ut ipsi tecum ferant partem oneris populi, ne tu solus sustineas. Populo autem sic dicito: Lustramini in crastinum & vescimini carne. Fletus enim vester pervenit ad aures *Jehovæ*, dum flagitatis carnem, quam come-

MOSES.

O, Woe is me! What hideous Out-cries do I hear? Why hast thou, O my God, laid the Burthen of this rebellious and back-sliding People upon me, so very much against my Inclinations? — Were they of my Conception? Was it I that gave them Being? That thou should'st oblige me to hug them in my Bosom, as an indulgent Mother does her sucking Infant, and conduct them to that Land so long promis'd to their Fathers? — Where shall I find Flesh sufficient for such a numerous Train of *Mutineers*, who, as it were, demand it of me? — 'Tis not to be done, O God, by one alone. The Burthen is too great for me to bear. If thy Servant has found Favour in thy Sight, relieve him. — 'Tis better far to die, than live in Torment.

JEHOVAH.

Summon before me threescore and ten Men of the *Elders* of *Israel*, and such as thou knowest to be the *Heads* of the People now under thy Care, and let them accompany thee to the (7) *Tabernacle* of the *Congregation*. There will I converse with thee again; and there will I impart to them a proper Share of that *Spirit*, of which thou art possessor, that they may bear their proportionable Part of the Government of this discontented and seditious People, lest the whole Charge should prove





eventuræ quæ promiserim,  
necne.

Soon shalt thou be convinc'd,  
that what I have promis'd I am  
able to accomplish.

## SENTENTIA.

*Cupiditas rerum carnalium  
parit fastidium spiritualium.  
Et Deus carnalia petentibus  
interdum largitur: Sed illa  
brevis voluptas parit longos  
dolores. Cum maxime exple-  
buntur carnales voluptatibus,  
aderit pœna.*

## The APPLICATION.

*A too eager Pursuit after  
Earthly Enjoyments, naturally  
creates a Disgust to such as are  
spiritual and refin'd. And tho'  
the Almighty sometimes indul-  
ges those who thirst after them;  
yet their momentary Pleasures  
procure them substantial Scr-  
rows. When Worldly-minded  
Men abound with sensual De-  
lights, they are frequently atten-  
ded with an Age of Pain.*

## R E M A R K S.

(1) *THE Descendants of Jacob, or Israel. See Note 2.  
Page 41. And Note 2. Page 91.*

(2) *See Note 2. Page 97.*

(3) *See Note 4. Page 7. And Note 2. Page 105.*

(4) *See Note 15. Page 107.*

(5) *The Deserts of Arabia, where the Israelites sojourn'd  
forty Years; during which Time their Cloaths did not wear out,  
neither did their Feet swell. Tho' some are for enhancing the  
Miracle, and assert, that the Childrens Cloaths grew with them,  
and in Proportion to their Size and Stature; yet 'tis most credi-  
ble, that the particular Providence of God provided so well for  
their Necessities, that they wanted neither for Food nor Raiment.*

(6) *This delicious Food, which these ungrateful and discon-  
tented Wretches so much despised, was a little Grain, white, like  
Hoar-Frost, round, and of the Bigness of Coriander-Seed. It fell  
every Morning upon the Dew, and when the Dew was exhal'd by  
the Heat of the Sun, the Manna appear'd alone, lying upon the  
Rocks*

*Rocks or the Sand. See Exod. xvi. 14. and Numb. xi. 7. It fell every Day, except on the Sabbath, and this only about the Camp of the Israelites. Exod. xvi. 7. It fell in so great Quantities, during the whole forty Years of their Journey in the Wilderness, that it was sufficient to feed the whole Multitude of above a Million of Souls. Every one of them gather'd the Quantity of an Homer for his Share every Day, which is about three Quarts of our English Measure. It maintained this vast Multitude, and yet none of them found any Inconvenience from the constant Eating of it. Every sixth Day, there fell a double Quantity of it; and tho' it putrified, when it was kept any other Day, yet on the Sabbath, it suffered no such Alteration. And the same Manna, that was melted by the Heat of the Sun, and left in the Field, was of so hard a Consistence, when it was brought into their Tents, that it was used to be beaten in Mortars, and would even endure the Fire, was baked in Pans, made into Paste, and so into Cakes. Numb. xi. 8. — It is called by David, Angels Food, Psal. lxxviii. 25. which may insinuate, either that it was made and prepar'd by their Ministry; or that Angels themselves, if they had any Need of Food, could not have any, that was more agreeable than Manna was; it being of an heavenly Original, and of singular Vigour and Efficacy for preserving and nourishing those, who us'd it according to God's Appointment. — In a Word, these murmuring Israelites were daily fed with the Bread of the Mighty, that is, they were every Day regal'd with as delicious Food, as the greatest Nobles and Princes were, and such as none but the most ungrateful Wretches would ever have despised.*

(7) *Or Tent. The Habitations of the Patriarchs were all Tents: And in Moses's Camp there were Two, namely, 'This of the Congregation, and That, call'd the Tent of Testimony, or Tabernacle of the Lord, or emphatically, The Tabernacle. In the former, the People assembled for the Dispatch of their ordinary secular Affairs: In the latter, the Israelites, during their Journeyings in the Wilderness perform'd the Chief of their religious Exercises, offer'd up their Sacrifices, and worshipp'd the Lord their God.*

(8) *That is, Quails. — This was the second Time, that God fed the Israelites with this Delicious Food. The first was in the Wilderness of Sin, or Zin, a few Days after they had passed over the Red-Sea. Exod. xvi. 13. The second was at their Encampment, call'd by a Hebrew Term, which denotes the Graves of Lust. Numb. xi. 32. The Number of them was miraculous; for in Psal. lxxviii. 27. it is said, that God rained Flesh upon them,*



as Dust, and Feather'd Fowls, like the Sand of the Sea. — *They are thought to be Birds, something larger than Sparrows, but smaller than Pigeons, whose Flesh is very delicious and agreeable. When God fed the Israelites with these, it happen'd to be in the Spring, when the Quails passed from Asia into Europe. Then they are to be found in great Numbers upon the Coasts of the Red-Sea, and the Mediterranean. God caused the Wind to arise, that drove them within the Camp of the Israelites, and 'tis in this that the Miracle consists, that they were brought so seasonably to this Place, and in so great Numbers, as to suffice more than a Million of Persons above a Month. Some Authors affirm, that in those Eastern and Southern Countries Quails are innumerable ; so that in one Part of Italy, within the Compass of five Miles, there were taken about an hundred thousand of them every Day, for above a Month together ; and that sometimes they fly so thick over the Sea, that being weary, they fall into Ships, in such Numbers, as terrify the Sailors, for Fear of sinking their Vessels with their Weight.*

(9) *That is, the Manna abovemention'd, Note 6. Page 118.*

(10) *That is, do you imagine, that any Thing, how seemingly improbable soever, is beyond my Power to bring to pass. For your Conviction however, you shall soon be an Eye Witness of the Miracle which I intend to work for the Punishment of this obdurate and perverse People, who have so ungratefully despis'd my Manna for the Flesh-pots of Egypt,*





## DIALOGUS XX.

## DIALOGUE XX.

C A L E B U S.

Numb. xiii. &amp; xiv.

A R G U M E N T U M.

*Pópulus, deterréntibus éxploratóribus, despérat de expugnanda promissâ terrâ. Quare irátus Jehóva jurat non perventúros, exceptis duóbus qui confiderent, videlicet Jósua & Calébo.*

I N T E R L O C U T O R E S.

*Explorátóres, Calébus, Pópulus, Jósua, Moses, Jehóva.*

E X P L O R A T O R E S.

**V**ENimus in eam terram, *Moses & Aaron, & Israélitæ*, ad cùjus éxploratióem missi fumus à vobis : & quidem abundat lacte et melle ; atque ecce vobis fructus illius terræ. Vidétis quanta sit hæc uva, quæ in palo portétur à duóbus :

C A L E B.

Numb. xiii. &amp; xiv.

The A R G U M E N T.

*The People of Israel, being shock'd at the Report, which was made by the Spies, despair of ever getting into Possession of the promis'd Land. Whereupon the Almighty, too justly incens'd at their Timidity and Distrust, declares with an Oath, that two of them only (who had more Faith than all the Rest, namely, Caleb and Joshua) should live to see his Promise fulfill'd.*

The S P E A K E R S.

*The (1) Spies, (2) Caleb, (3) the Israelites, (4) Joshua, (5) Moses, and (6) Jehovah.*

S P I E S.

**I**N Pursuance of your Commands, O *Moses, Aaron*, and ye *Elders of Israel*, we have taken a Survey of the *Land* to which you sent us ; and 'tis a *Land*, we own, that flows with Milk and Honey. As a Proof, we have brought you here a  
Sam-

Videtis & hæc málogranata & ficus. Sed incolas habet fortes, & urbes máximas, eâque munítíſſimas. *Enáci* quoque prognátos illic vídimus. *Amalechítæ* ad austrum incolunt; *Het-tæi*, *Jebusæi*, & *Amorrhæi* in montánis: *Chananæi* autem ácolunt mari & *Jordáni*.

## CALEBUS.

Ne dubitémus eò proficisci, & invádere illos fines. Nam sumus futúri victóres.

## EXPLORATORES.

Mínimè vero: Est enim pó-pulus ille fórtior quam nos, terra infauſta, fuórum hábitatórum conſumptrix, in quá non niſi immáni ſtatúra hómines vídimus. Quid, quod vídimus *Enacínos* de génere gigántium, cum quibus comparáti, videbá-mur nobis eſſe *locuſtæ*.

## POPULUS.

Utinam aut in *Ægypto* mórtui eſſémus, aut in hac ſolitú-dine moriámur. Cur enim adduxit nos *Jebóva* in hanc ter-ram, ferro trucidandos, mulié-ribus noſtris & párvulis prædæ

Sample of its Fruits. Behold! what a rich Bunch of (7) *Grapes* is here! So large, that two are forc'd to carry it on a Pole.— See too theſe (8) *Figs*, and theſe (9) *Pomegranates*!—But withal, we think it our Duty to inform you, that the Inhabitants are all ſtout Men; that every Ci-ty's large, and ſtrongly fortified. —Moreover, we ſaw the huge Sons of (10) *Anak*: The (11) *Amalekites* reſide towards the South. The (12) *Hittites*, (13) *Jebuſites*, and (14) *Amorites* in the Mountains; and the (15) *Canaanites* on the *Sea-Side*, and all round (16) *Jordan*.

## CALEB.

Let us determine, at all Ad-ventures to go to them, and invade their Borders. We ſhall be Victors ſoon.

## SPIES.

The Attempt, Sir, is im-practicable. For the Natives are ſtronger far than we are: Beſides, the Country's very dangerous, and even fatal to its own Inhabitants:— All whom we ſaw were of a mon-ſtrous Size.— What! ſhall we make the Attempt, who ſaw the *Anakites*, a Race of Gi-ants, with whom, when we compar'd ourſelves, we look'd like (17) *Locuſts*.

## ISRAELITES.

Wou'd to God we had all died in *Egypt*, or might now die in Peace here in the Deſert! For why ſhould the *Almighty* lead us to a *Land* where we ſhall



futuris? Nonne satiùs nobis est repêtere *Ægyptum*? Creémus nobis Imperatorem, quo duce revertámur,

JOSUA.

Cavete *Israelitæ*, ne quid faciatis, cujus vos posthac poeniteat. Terra, quam explorantes lustrávimus, terra est bona imprimis: si nobis faverit *Jehova*, intromittet nos in eam, eamque nobis dabit, terram scatentem lacte et melle. Cæterum ne rebelláte contra *Jehovam*, & ne illius terræ incolas timéte, quos nos præfidiis destitutos, adjuvante *Jehová*, conficiémus. Depónite metum.

POPULUS.

Lapidentur, lapidentur.

JEHOVA.

Quousque tandem irritábit me iste populus, *Moses*? Quousque mihi fidem non habébit, tot miraculis per me éditis apud eum? Quin eum peste illatâ excindo, ducturus ex te gentem majorem potentiorémque quam ista est.

shall perish by the Sword, and where our Wives and Children shall be taken Captives? Is it not better for us to return to *Egypt*? Let us then chuse out one to go before us, and conduct us back.

JOSHUA.

Have a Care, ye Men of *Israel*, have a Care lest your too hasty Resolutions bring you to Repentance. The *Land*, which by our Spies we have survey'd, is, it seems, exceedingly delightful; and, if the *Lord* should but be pleas'd to bring us there, and put us in Possession, We're well assur'd, it flows with *Milk* and *Honey*. —Don't therefore murmur thus, thus, without Cause, complain of your hard Lot, nor fear what the Inhabitants can do unto you. For, shou'd we fall upon them unawares, and *God* be on our Side, no Doubt but we come off victorious. — Let not your Courage fail you.

ISRAELITES.

Stone them.—Stone them.

JEHOVAH.

How often, *Moses*, will this rebellious People dare to oppose me? How long will they persist in their Incredulity, and distrust my Power, notwithstanding all the Miracles I have wrought amongst them?—Most surely, *Moses*, I will cut them off: A raging Pestilence shall soon destroy them. —However, from thy Loins shall spring a greater

MOSES.

Ergo, cum audient *Ægyptii*, (quibus de medio, vi tuâ, eripueris hunc pópulum) cumque audient incolæ istius terræ, Te, *Jehóva*, qui, in hoc pópulo versatus, ab eo conspectus sis præsens ipsius oculis; Te, cujus nubes supra eum steterit, qui præiveris ei interdú in columnâ nubis, noctu in columnâ ignis: Cum, inquam, audiverint hunc pópulum à te funditus esse deletum; dicent Te, quia nequiveris intrmittere eos in terram quam eis juráveras, trucidasse eos in desertis. Quare útere excellenti istâ virtute, Domine, de quâ loquens ita dicebas; *Jehóva, ad iram tardus ad clementiam propensus, culpam & peccata condonans; in poenâ autem irroganda parentum culpam in natos & nepotes, ad tertiam & quartam stirpem, persequens*: Remitte quæso culpam huic pópulo, ut tua benignitas postulat, utque ab *Ægypto* hucusque remisisti.

greater and more powerful Nation.

MOSES.

Not so, Lord. — For when the *Egyptians*, (out of whose Hands thou didst deliver them by thy Almighty Power) and the Natives of the *Land of Canaan* shall hear, that Thou, who hast always look'd upon this People as thy *Favourites*; Thou, who hast caus'd thy (18) *Cloud* to go before them; Thou who goest, in short, before them thyself in a *Pillar of Cloud* by *Day*, and another of *Fire* by *Night*: When these their Enemies shall hear, I say, that thou hast in thy Wrath destroy'd them in the (19) *Wilderness*, they'll insolently taunt, and cry aloud, 'Tis well they're all cut off.—Thy Arm was short, and wanted Pow'r to bring them to their *Promis'd Land*. Wherefore display, O Lord, that Darling Attribute of thine, whereby thou hast declar'd thyself, a *God, ready to pardon, gracious and merciful, slow to Anger, and of great Kindness*; but determin'd, however, to visit the Iniquities of the Fathers upon their Children, and Childrens Children, to the third and fourth Generation. Forgive thy People, O Lord, I beseech thee, this Offence, according to thy wonted Goodness, and as thou hast done all along, from the first Hour thou brought'st them out of *Egypt*.

Jr.

## JEHOVA.

Remitto, ut póstulas. Verúntamen, né vivam, nisi *Jehová* glória replébit totum orbem terrárum. Nam eórum qui vidérunt meam glóriam, & mirácula quæ feci, tum in *Ægypto*, tum in solitúdine, & me tamen tentavérunt jam decies, nequè mihi obtemperavérunt: Eórum, inquam, qui me irritavérunt, nemo vidébit terram quam jurávi majóribus eórum. Sed *Caleb* (quóniam, álio ánimo præditus quàm cæteri, mihi obsecútus est) introducam in terram, quam adívit: Eámque possidebit ejus progénies. Cras revertimini in solitúdinem versús mare rubrum. Etenim quem ad finem tandem audiam istius in me scelerátæ multitudinis *Israelitárum* maledicta? Renúncia hæc eis. Ne vivam (inquit *Jehová*) nisi, quemádmódum locúti estis audiente me, sic faciam vobis. In isto deserto cadent cadávera vestra, & omnis vestrúm númerus, quotquot recensíti supra vigésimum annum murmurástis in me. Non intrábitis, inquam, in terram, in quâ promísi me collocatúrum vos. Excípio *Caleb*, *Jephúnes*, & *Jósua* *Nunis* filium. Párvulos quoque vestros, quos dixistis prædæ futúros, introducam in terram quam vos remístitis, eáque potentur. Atque interea, dum vestra cadávera per deserta labuntur & consumuntur, liberi vestri ibídem pœnas dabunt vestri meretrícii

## JEHOVAH.

At thy Request, I do forgive them. However, as I live, the whole Earth shall be filled with my Glory. As for those, who have seen it, and the *Miracles*, which I first wrought in *Egypt*, and afterwards in the *Desert*, and yet have try'd my Patience ten Times at least, and still prov'd refractory and perverse: As for those, I say, who have thus justly stirr'd up my Indignation against them, not One of them (*Caleb* only excepted, who is of a quite different Spirit from the Rest, and has all along acted in Conformity to my Will) shall live to see the Land which I promis'd, on my Oath, to give to their Forefathers. He indeed, and his Seed shall most assuredly possess it. To-morrow shall you turn into the *Desert* near the (20) *Red-Sea*: For to what Purpose should I lend an Ear to the Murmurs and Complaints of so rebellious and back-sliding a People? Tell them, thus saith the LORD: As I live, I will do unto you, according to all that you have spoken in my Hearing. In that Wilderness shall your Carcases fall, tho' the Number of those who have rebelled against me be never so great, in case I find they are Twenty Years old and upwards. Not one of you, I say, shall live to see the Land, in which I promis'd, with an Oath, to plant



per quadraginta annos, quibus vos supplicio afficiemini pro número dierum, per quos dies exploravistis terram, totidem annis ductis pro totidem diebus sentietisque quid sit in me esse contumacem. Ego *Jehova* & dico, & sine dubio efficiam, ut hujus perversæ multitudinis homines, qui contra me coeurrunt, consumantur, & intéreant in hac solitudine

## SENTENTIA:

*Nihil est perniciosius illis qui docent minora sperare quam ferunt promissa Dei; quibus tamen maxima pars hominum credit. Deus ignavos & diffidentes aversatur atque deserit; confidentes verò juvat. Tantum quisque potest, quantum se divinâ ope posse credit, si modo*

plant you, except *Caleb*, the the Son of *Jephunneh*, and *Joshua* the Son of *Nun*. Your young Ones, indeed, whom you asserted would become Slaves, shall be brought into the Country, which you so contemptuously rejected, and shall live to enjoy it. In the mean Time, however, whilst your Bodies are thus gradually falling off, and decaying, they shall, for forty Years successively, feel the fatal Effects of your Rebellion, in which Space of Time, you shall be punished, according to the Number of Days employ'd in surveying the Land, a Year being intended by every Day: And you shall know by woful Experience what it is, to murmur ungratefully against me. I am the Lord *Jehovah*; and I not only declare, but will most assuredly make my Words good, that every Soul of this obstinate and perverse People, who have assembled themselves together in Opposition to my Will, shall be consum'd, and perish in this barren Desert.

## THE APPLICATION.

*Nothing is more dangerous, than to imbibe a Notion, that we are not always to expect a full Performance of God's Promises, notwithstanding the Generality of Mankind are apt to give into it. The Almighty detests, and abandons those who are indolent and distrustful;*

but

*ejus fides fundata sit in Dei promissis.*

*but aids and assists all such as are industrious, and put their Trust in him. He, whose Faith is grounded on the Promises of God, is capable of effecting any Thing, so far as he is fully convinc'd, his Endeavours are favour'd with the Divine Assistance.*

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## R E M A R K S.

(1) *THESE* were all Rulers, or Heads of the Children of Israel, whom Moses, by the Commandment of the Lord, sent from the Wilderness of Paran, to search the Land of Canaan, or the Land of Promise. As to their respective Names, the Instructions which were given them, and the Report they made at their Return, See Numb. xiii. These Spies, or Deputies of Israel, were forty Days in the Execution of the important Trust reposed in them. This was an Allusion to the forty Years, which the Israelites were afterwards to sojourn in the Wilderness, before they were to be made compleatly happy, and establish'd in the peaceable Possession of the Land which the Lord their God had given them.

(2) *The Son of Jephunneh, of the Tribe of Judah, and One of the Deputies mention'd in the Note above.*

(3) *The Descendants of Jacob, who was afterwards call'd Israel, See Note 2. Page 41. And Note 2. Page 91.*

(4) *One of the Deputies mention'd in Note 1. above. See likewise Note 3. Page 113.*

(5) *See*

(5) See Note 2. Page 97.

(6) See Note 4. Page 5. And Note 2. Page 105.

(7). *There was Abundance of fine Vineyards and excellent Grapes in Palestine. How large this Fruit was in that Country, we may judge from the Bunch here produc'd, which was cut in the Valley of Eschol. Several Travellers assure us, that some Bunches are still to be seen there, each of prodigious Size, and of ten or twelve Pounds weight.*

(8) *These are a Kind of Apple, cover'd without with a red-dish Rind, and within, which opens length-ways, and shews red Grains within, full of Juice, like Wine, with little Kernels. There was Abundance of these in Palestine, which were very large, beautiful and delicious, as doubtless those were, which were here produc'd, as a Sample. The very Blossoms of the Tree or Shrub that bears this Fruit are of an astringent Quality, and made use of by Physicians, as a Specifick for several Distempers.*

(9) *This Fruit likewise was very common in Palestine. The Tree, which bears this delicious Fruit, hath in it a milky, or fat, oily Liquor, and is very fruitful. Some Travellers assure us, that in the Islands of the Archipelago, One of their Fig-Trees generally produces two hundred and fourscore Pound Weight of Figs. This Fruit likewise is frequently made Use of by Physicians with good Success on several Occasions.*

(10) *The Father of the Anakims, (famous Giants in Palestine) the Son of Arba, who gave his Name to Kirjath-arba, or Hebron. Caleb, by the Assistance of the Tribe of Judah, took this Place, and destroy'd its Inhabitants.*

(11) *The Descendants of Amalek, the Son of Eliphan and Timna, his Concubine, and Grandson to Esau. These were a powerful People, who dwelt in Arabia Petræa, between the Dead-Sea, and the Red-Sea, or between Havilah and Shur.*

(12) *The Descendants of Heth, See Note 2. Page 31.*

(13) *The Descendants of Jebus. See Note 15. Page 106.*

(14) *The Descendants of Amorrhæus. See Note 10. Page 106.*

(15) *The Descendants of Canaan. See Note 8. Page 106.*

(16) *This is a Rivulet, or little Stream, one of whose Sources is in Mount Libanon, and on which the little Town of Dan is situated, four Leagues higher than Cæsarea Philippi, where the Jordan properly begins. And the Other, which is more considerable, tho' not so conspicuous, is the Lake Phiala, about four Leagues to the South of Cæsarea Philippi.*

(17) Or



(17) Or Grass-hoppers, as they are call'd in the Text. See Numb. xiii. 33. They are vile pernicious Insects, whose Nature is to be many together, to devour what Corn they can, and infect the rest. These were one of the Plagues, which God sent in Swarms, to punish the Egyptians. See Exod. x. 14. However, they are only introduc'd here, by Way of Comparison, to intimidate the Israelites, and to dissuade them, as much as possible, from conceiving any Hopes of becoming Masters of a Country, where the Inhabitants were all of such a monstrous Size, and consequently, from entering on an Enterprize, where there was not the least visible Prospect of Success.

(18) When the Israelites departed out of Egypt, God gave them a Pillar of Cloud, to direct them in their March. This Pillar was commonly in the Front of the Israelites Army, but when they were come to the Red - Sea, and the Egyptian Army appear'd to them, the Pillar of Cloud, which stood before the Camp of Israel, plac'd itself between That, and the Camp of the Egyptians; so that the Egyptians could not come near the Israelites all Night. See Exod. xiv. 19. 20. But in the Morning, about the Break of Day, seeing the Cloud moving on towards the Sea, and following the Israelites, who had pass'd thro' its Channel, which was left dry for them in the Night Time, the Egyptians resolv'd upon pursuing them, and were all cover'd with the Waters, which return'd upon them, and destroy'd them. This Cloud continu'd always from that Time to attend the Israelites in the Wilderness. It was clear and bright during the Night, in Order to give them Light, when it grew Dark, and in the Day-Time it was thick and gloomy, the better to defend them from the excessive Heats of the Arabian Deserts, thro' which they perform'd their Journey: — The same Cloud, by its Motions, gave likewise the Signal to the Israelites either to encamp, or to decamp; so that where That stay'd, the People stay'd 'till it rose again; then they broke up their Camp, and follow'd it 'till it stopp'd. It was call'd a Pillar, by Reason of its Form, which was high and elevated, as it were, a Pile and Heap of Fogs. This Cloud not only enlightned the Israelites, but also screen'd them, and was a continual Pledge of God's Presence, Power and Protection.

(19) *The Desert of Arabia. See Note 5. Page 100.*

(20) *The Israelites after their March thro' this Sea, went into the Wilderness of Shur, which lies towards the Point of it. It was call'd by the Greeks Erythrea, from a certain King, (as some imagine) nam'd Erythros, who reign'd in Arabia. Others however, are of Opinion, that this Erythros was no other than Esau, or Edom, which signifies Red, as well as Erythros.*





## DIALOGUS XXI.

## DIALOGUE XXI.

BALAAMUS. *Numb. xxii.*

BAL A A M. *Numb. xxii.*

### ARGUMENTUM.

### The ARGUMENT.

*Asina, Baláami, ab ipso, quia resisterat, verberata, loquitur: & Génius, qui ei in via obstitabat, Balaamum alloquitur.*

*Balaam's Ass, being too severely beaten by him, for starting out of the Road, expostulates with his Rider. And the Angel, who oppos'd the Prophet's Passage, speaks to, and reproves him.*

### INTERLOCUTORES.

### The SPEAKERS.

*Baláamus, Asina, Génius.*

(1) *Balaam, his* (2) *Ass, and*  
an (3) *Angel.*

### BALAAMUS.

U T te Deus male perdat, áfina, quæ me invitum de viâ ávehis in agrum! At ego te pro istoc maleficio onerabo íctibus, improba.

### ASINA.

Ary, ary!

### BALAAMUS.

Quin ergo redis in viam? Nunc sumus inter duas macerías, non licébit tibi ampliùs declinare. Hei mihi! Attrí-

### BAL A A M.

A Curse light on thee, thou untoward Plague, for carrying me against my Will, out of the High-way into the Fields! — But I'll dress thy old Hide for this scurvy Trick.

### Ass.

Arrah! — Arrah!

### BAL A A M.

Will you get into the Road then, once again? — Now we are between two Walls, I'll have no more of thy Freaks,  
K a I war-



vit mihi pedem ad maceriam.  
At dispeream, nisi te malè  
multo plagis?

ASINA.

Ary, ary!

BALAAMUS.

Quod hoc monstri est? Succumbit; at jam faxo te attol-  
las: Alioqui hic te contundam  
usque fuste. Hem.

ASINA.

Quid in te commissi, ut me  
jam tertium caderes?

BALAAMUS.

Rogitas, improba, quæ me  
hic ludificaris indigne? Atque  
utinam mihi esset gladius præ  
manu! Nam te hic jam confó-  
derem.

ASINA.

Nonne ego sum asina tua,  
cui tu semper hætenus inequi-  
tasti? Nunquid tale solita sum  
facere tibi?

BALAAMUS.

Nihil.

GENIUS.

Balaame, cur cæcidisti asi-  
nam tuam jam tertio? Ecce,  
ego ipse veni tibi adversatum,  
quia hoc iter susceptum est con-  
tra meam sententiam. Asina  
vero, ubi me videt, declinavit  
me jam ter: Quod nisi fecisset,  
profectò jam te interfecissem,  
eam verò svissem vivere.

I warrant thee. — Oh! — Oh!  
the perverse Jade has almost  
broke my Leg. — But as I live,  
I'll make thy Bones smart for  
it.

Ass.

Arrah! — Arrah!

BALAAM.

What can be the Meaning of  
all this? — Hah! now she's  
on the Ground. — I'll rouze  
thee with a Vengeance, or beat  
thy Brains out.

Ass.

What, Sir, have I done, to  
make you strike me thus un-  
mercifully Time after Time?

BALAAM.

Impudence, dare you chatter  
too, when you have play'd me  
such wicked Pranks? Had I  
a Sword at Hand, I'd thrust it  
thro' thy Carcase this very  
Moment.

Ass.

An't I your Drudge, Sir;  
the Beast you have always rode  
upon? — Did I ever serve you  
so before?

BALAAM.

Never.

ANGEL.

Balam, why hast thou  
struck thy As thus, Blow after  
Blow? — Behold! I came myself  
to stop thee on the Road. For  
this (4) Journey of thine is un-  
dertaken much against my Will.  
— Your As at Sight of me,  
turn'd out of the Road, Time  
after Time. Had she done  
otherwise, I would have spar'd  
her

her Life, 'tis true, but taken  
yours.

BALAAAMUS.

Peccavi, fateor : Sed non videram te mihi obvium in viâ. Itaque, si hoc iter tibi displicet, revertar.

BALAAAM.

I own I'm much to Blame.  
— But indeed I never saw you.  
— If however, you are displeased at my Journey, I'll turn back.

GENIUS.

Imò eas licet cum istis : Veruntamen vide ut ea demùm dicas quæ tibi suggesserō.

ANGEL.

No ! — You may proceed.  
— But be upon your Guard, and say no more than what I bid you.

SENTENTIA.

*Falsi vates minus interdum vident quàm jumenta.*

*The APPLICATION.*

*False Prophets are sometimes blinder than the Beasts they ride on.*

## R E M A R K S.

(1) *A* Prophet, or Diviner, the Son of Beor, of the City of Pethor, situate on the Euphrates, a famous River, the Source whereof is in the Mountains of Armenia.

(2) *An Animal, fit for Domestick Services, of which there is frequent Mention made in the sacred Scriptures. People of the highest Rank in Palestine generally rode upon Asses, as our Quality do now on Horses. — Deborah, in her Song, describes those of the greatest Power in Israel, by these Words: Ye that ride on white Asses. — Jair of Gilead had thirty Sons, who rode upon as many Asses, and commanded in thirty Cities. — Abdon, One of the Judges of Israel, had forty Sons and thirty Grandsons, who rode upon seventy Asses. — This Ass, however, of Balaam's is more remarkable than any of the beforemention'd, and for that Reason, we shall here take the Liberty to expatiate a little on this particular, and extraordinary Event : And as some are of Opinion, that the Fact was real, and others that it was only allegorical, or the mere Imagination, Fancy or Vision of Balaam, we shall produce our Authors on both Sides, and conclude with the*  
*Judg.*

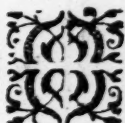
*Judgment and Determination of those, whom we think the best, and most authentick. St. Austin supposes the Fact to be certain, and understands it according to the Letter. He finds Nothing in the whole Account of it more surprizing, than the Stupidity of Balaam, who heard his Ass speak to him, and talk'd to it again, as with a reasonable Person, without any apparent Concern, or Astonishment at such an unusual Expostulation. He is of Opinion, that this Diviner was accusom'd to Prodigies of this Kind, or that he was strangely blinded by his Avarice, not to be stopp'd, or put into Confusion, by an Event of so extraordinary a Nature. He adds, that God had not given the Ass a reasonable Soul, but permitted it to pronounce some certain Words, with no other View, than to reprove the Prophet for his insatiable Thirst after Riches, however wickedly procur'd. — St. Gregory, on the other Hand, seems to think, that the Ass did not utter any articulate Sounds at all, but only bray'd in a more vehement Manner than usual, and that the Diviner, whose Practice it had been to draw Presages from the different Cries of Beasts and Notes of Birds, comprehended with Ease the Ass's Meaning by her Noise. Maimondes, differs from both, and boldly asserts, that this whole Dialogue is nothing more than a Kind of Fiction, or Allegory, and that Moses only relates what pass'd in Balaam's Imagination, as a real History. Others again, are of Opinion, that the Reason why Balaam was no ways startled or astonish'd, at this Expostulation of his Beast, was, that he held the Doctrine of the Transmigration of Souls, and consequently, that Beasts have the Faculty of Reason in some Measure and Degree. — But after all, as the Apostle St. Peter, in his second general Epistle, speaks of this Fact as literal and certain, and the best Expositors explain it as such, we must conclude, that it was a miraculous Event, related by an inspired Writer, whose Authority we ought not in any wise to suspect, or call in question. And 'tis doubtless very possible for God to make an Ass speak articulately: And tho' indeed it be somewhat miraculous, and above the ordinary Faculty of this Animal, yet it is no ways inconsistent with the Laws of Nature.*

(3) *This Word is deriv'd from a Greek Term, that signifies a Messenger. And This, that obstructed Balaam's Passage, was One of those Celestial Ministers, who constantly stand before the Throne of God, and are ready at all Times, with the utmost Alacrity and Expedition, to execute the Orders they receive, whether they be to comfort and support the Righteous under the Weight of any extraordinary Affliction, or to threaten and reprove*



prove at least, if not to punish or destroy the Ungodly, who are so presumptuous as to act in direct Opposition to the Divine Will.

(4) This Diviner was invited by Balak, the Son of Zippor, and King of the Moabites, to attend his Envoys, who brought him from Aram, out of the Mountains of the East, in Hopes he would load Jacob with Curses, and bid Defiance to the God of the Israelites, who were so numerous, that they cover'd, as it were, the Face of the Earth, and were then upon the Frontiers of his Dominions. Balaam being a mean-spirited, mercenary Prophet, complied with them, in View of an immense Reward, and saddled his As, with a full Resolution to oblige Balak, and would have curs'd them accordingly, had not the Angel of the Lord withstood him, and fill'd his Mouth with Blessings upon Blessings, instead of those direful Imprecations which he himself propos'd, and Balak expected from him.—This avaritious Wretch however, when he perceiv'd he had no Power to accomplish the utmost Ends of his Ambition, in Hopes still of meeting with some Gratuity, and pacifying Balak, whose Anger, he found, highly kindled against him, told Balak and the Midianites, that the only Way he knew of to secure them from the Attempts of the Hebrews, and even obtain an Advantage over them, was to engage them in some Act of Idolatry and Whoredom, whereby they would provoke their God to forsake them, and make them become a Prey to their Enemies. This evil Counsel was not only highly approv'd of, but put in Execution without Delay: And accordingly, the young Women of Moab invited the Hebrews to One of their grand Festivals at Baal-peor, and after they had prevail'd on them to conform to their Idolatrous Worship, they allur'd them to their impure Embraces. God thereupon order'd Moses to revenge this Indignity; upon which War was instantly declar'd against the Midianites, and five of their Princes with several other Persons of Distinction were cut to Pieces, and Balaam himself was involv'd in the general Ruin.





## DIALOGUS XXII.

## DIALOGUE XXII.

## TRANS JORDANINI.

*Numb. xxxii.*

## The PETITIONERS.

*Numb. xxxii.*

## ARGUMENTUM.

## The ARGUMENT.

Reubenenses & Gadini impetrant à Mose sedem trans Jordānem.

The Reubenites and Gadites sue to Moses, in Hopes of having their Inheritance on this Side Jordan.

## INTERLOCUTORES.

## The SPEAKERS.

Reubenenses, Gadini, Moses.

The (1) Reubenites, the (2) Gadites, and (3) Moses.

## REUBENENSES.

## REUBENITES.

**H**ÆC régio, quam *Israelitæ* ceperunt, cæsis, *Febó-wá* duce, incolis, apta régio est pécori aléndo. Nos autem habémus pecus. Quod nisi tibi molestum est, *Moses*, liceat nos possidere hanc terram, ut non trajiciamus *Jordānem*.

**T**HIS Country, which the *Children* of (4) *Israel*, by the Aid and Assistance of Heaven in the Destruction of its Inhabitants, have made themselves Masters of, is a very commodious Land for Cattle; and we, your Petitioners, have Cattle in Abundance. If therefore we have found Favour in your Sight, let this Land be given to us for our Possession, and excuse us from going farther beyond the (5) *Jordan*.

## MOSES.

## MOSES.

Scilicet, fratres vestri ibunt in bellum, vos hinc manébitis otiosi? Cur deterrétis ánimos *Israelitarum*, ne pervéniant in regiónem, quam ipsis *Febó-wá* dedit? Ita nimirum fecere patres vestri, quando eos misit à *Cadebarne* speculatum regio

A very modest Request, truly! — What shall your Brethren go to War, and you sit loitring here? — For Shame! — Why do you discourage the Hearts

nem. Cùm enim pervenissent ad flúvium *Escòlem*, vidissentque terram, fregérunt deinde ánimos *Israelitárum*, ne irent in terram, sibi à Deo datam. Quare irátus Deus, eódem die jurávit, nullum eórum, qui egressi essent *Ægyptum*, qui modò excessissent vigésimum annum, visúrum terram, quam ipse promiserat *Abrahámo*, *Isáaco* & *Jacobo*, eò quòd non paruissent sibi; exceptis *Caleb* & *Jósua*, qui paruerunt. Ergo irátus, eos ductávit ultro citròque errantes per deserta quadraginta annos, donec tandem desiit totum illud genus hóminum qui offénderant *Jehóvam*. Ecce autem, vos exitistis pro pátribus vestris, qui augeátis númerum nocéntium, ut ira *Jehovæ* in *Israelitas* incremento augeátur. Nam, si deserátis eos, ductábit eos adhuc per deserta, atque itá pérdiderítis hunc pópulum.

Hearts of the *Children of Israel* from going over into the Land, which the Lord their God hath given them? The very same Thing your Fathers did, when I sent them from (6) *Kadesh-barnea* to see the Land. For no sooner were they arriv'd at the Valley of (7) *Eshcol*, and view'd the Land, but they intimidated their Brethren, the *Israelites*, and perswaded them, to desist from all Hopes of entering into the Land, which the Lord had given them. Upon which, the Almighty was so far incens'd, that he sware, not one of those Men who came out of (8) *Egypt*, from twenty Years old and upward, should ever see the Land, which he had promis'd on Oath to (9) *Abraham*, (10) *Isaac*, and (11) *Jacob*; because they were all obstinate and rebellious, except (12) *Caleb* and (13) *Joshua*, who never swerv'd from their Allegiance. As therefore the Lord's Anger was kindled against *Israel*, he permitted them to wander up and down the (14) *Desert* for forty Years successively, until all the Generation, that had prov'd perverse and disobedient were consum'd. And behold! Now are ye risen up in your Fathers Stead, an additional Number of Transgressors, to exasperate the Lord still more and more against *Israel*. For should you now forsake them, he still will let them wander in the Wilderness; and thus will you be  
Ac-



## REUBENENSES.

Ædificābimus hic caulas pecūdibus nostris, & urbes parvulis & imbellibus: Nos verò in armis erimus parātī ante *Israelitas*, donec collocaverimus eos suo loco. Nostri autem liberi, & cætera turba ad bellum inepta, manebunt in urbibus muratis, ut sint tuti ab incolis terræ. Nec revertemur domum, quin prius *Israelitæ* venerint suæ quisque in hæreditatis possessionem. Neque enim cernemus hæreditatem cum eis trans *Jordanem*, quibus obvenit cis *Jordanem*, orientem versus.

## MOSES.

Si quidem re præstābitis quod pollicemini verbis, armatique ad bellum quotquot potestis ferre arma, *Jehová* spectante, *Jordanem* transmittētis, non redituri nisi deturbātis à *Jehová* hostibus terræque subditā *Jehovæ* imperio: Si, inquam, ita agētis, reveniētis postea purgati & *Jehovæ* & *Israelitis*; atque hanc quidem lege possidetote terram, *Jehová* volente. Sin hæc non feceritis, sic habetote vos peccare in *Jehovam*, vestrumque peccatum in vos recasurum.

accessory to their Ruin and Destruction.

## REUBENITES.

Well then! We'll build here Sheep-folds for our Cattle, and Cities for the Safeguard of our young Ones, and those who are infirm. But we ourselves will go ready arm'd before the *Israelites*, till we have fix'd them in their Place. Our Children indeed, and that Part of our Company as are disabled and unfit for War, shall be planted in our fenced Cities, in order to secure them from any sudden Sallies of the Natives. Nor will we ever return to our own Habitations, till the Children of *Israel*, are peaceably possess'd, each Man of his Inheritance. Neither will we settle with them on the other Side *Jordan*, or forward, because our Lot is fallen on this Side *Jordan*, Eastward.

## MOSES.

If now you will stand to your Engagements, and as many of you as are able, will go arm'd before the Lord, on the other Side of *Jordan*, and not return till you have subdued his Enemies, and made the whole Country subject to his Dominion: If you will perform I say, what you have now promis'd, you shall afterwards return absolutely freed and discharg'd from all Obligations whatsoever, either to the Lord himself, or to his People *Israel*. And with God's Leave, you may,

may, on these Terms, take Possession of the Land. But should you fly from what you have propos'd, depend upon it, you'll provoke the God of Israel to the highest Degree, and your Sin will fall with Weight on your devoted Heads.

## SENTENTIA.

*Quibus jam prospectum est, ii debent cæteros, quibus nondum prospectum est, adjuvare.*

## The APPLICATION.

*Such as have a fair Prospect of accomplishing their Wishes, are under an indispensable Obligation to assist those whose Views of Success are more doubtful and precarious.*

## R E M A R K S.

(1) *Descendants of Reuben, the Eldest Son of Jacob and Leah. This Tribe was never very numerous, or considerable in Israel. They had their Inheritance beyond Jordan, in the most Southern Part of this Canton, between the Brook Arnon to the South, and Jazer to the North, having the Mountains of Gilead to the East, and Jordan to the West.*

(2) *The Descendants of Gad, the Son of Jacob and Zilpah, Servant to Leah. — His Mother gave him that Name to testify her Joy for having a Son. — Saying, Happy am I. — For Gad signifies the God of good Fortune. — The Tribe of Gad, that came out of Egypt, consisted of Forty five Thousand, six hundred and fifty Men. After the Defeat of the two Kings, Sihon and Og, the Gadites had their Lot, or Inheritance, between Reuben to the South, and Manasseh to the North, with the Mountains of Gilead, to the East, and Jordan to the West.*

(3) *See Note 2. Page 97.*

(4) *See Note 2. Page 41. And Note 17. Page 107:*

(5) *See Note 16. Page 128.*

(6) *Or Kadesh only, a City about Eight Leagues from Hebron towards the South. It was call'd the Fountain of Judgment,*

ment, and was remarkable for several Events. Here Miriam the Sister of Moses died. Here Moses and Aaron were condemn'd to die, without entring the Land of Canaan, on Account of their Distrust of God's Power, when they smote the Rock, at the Waters of Strife. And here Joshua kill'd the King of the Place, with several other Princes. It was afterwards given to the Tribe of Judah.

(7) Or Valley of Grapes, situate in the Southern Part of Judah.

(8) See Note 15. Page 107.

(9) See Note 1. Page 22.

(10) See Note 2. Page 27.

(11) See Note 2. Page 41.

(12) See Note 2. Page 127.

(13) See Note 3. Page 113.

(14) See Note 5. Page 118.







## DIALOGUS XXIII.

## DIALOGUE XXIII.

RACHABA.

*Josuaë ii.*

ARGUMENTUM.

*Ráchaba méretrix ábditos apud se exploratóres Israelitárum clam demittit per fenestram, pacta cum eis de salute suá & suórum.*

INTERLOCUTORES.

Ministri regis Hierichúntis, Rachab, Exploratóres Hebræi.

MINISTRI.

**RACHABA**, nos sumus huc missi à rege, ut abducamus homines eos qui diverterunt ad te. Venérunt enim gratiâ explorandæ totius regionis : Proinde vide, ut eos producas nobis.

RACHAB.

Ad me quidem venérunt homines quidam, quicujates sint

RAHAB.

*Joshua ii.*

The ARGUMENT.

*Rahab, the Harlot, having conceal'd the Spies of the Israelites, lets them down undiscov'rd, thro' one of her most private Windows ; having first made a solemn Contract with them, for the Preservation of herself, her Parents, and the rest of her Relations.*

The SPEAKERS.

The Officers of the King of (1) Jericho, (2) Rahab, and the (3) Spies.

OFFICERS.

**WE** have a Commission, *Rahab*, from his Majesty, to take into our Custody, the Strangers, who lodge, as we are inform'd, in your House; for they are *Spies*, sent hither to search our Country. We charge you therefore, in the King's Name, to produce them.

RAHAB.

There were two Strangers, 'tis true, came here yesterday, but

me latet. Hi, cùm vespere clauderetur porta, exiêrunt : Nec scio quò se recéperint. Si volétis conséqui velóriter, affequémini. Salva res est ; abiêrunt. Nunc ádeo hóspites, quos occúlui in tecto sub fascibus lini, ut eos servem beneficio meo. Heus, heus hóspites ! Dormítis ?

## EXPLORATORES.

Nondum.

## RACHAB.

Atténdite quæ dicam. Non ignóro *Jehóvam* dedisse vobis hanc terram, nosque omnes incolás hujus terræ, perculsos vestri terróre, abjecisse ánimos : Nimirum audívimus : ut exsicáverit *Jehóva* mare rubrum, quo vobis páteret iter abeúntibus ex *Ægypto* ; utque tráctaverítis duos reges *Amorrhæórum*, qui trans *Jordánem* hábitant ; *Sebónem* dico & *Oggum*, quos delevístis fúnditùs. Quæ res ubi audíta est, concídimus ánimis, nec jam quisquam est qui aúdeat vel mutíre in vos ; proptéreà quòd *Jehóva*, Deus vester, Deus est tam suprà in cœlo, quàm infrà in terrâ. Quocirca juráte nunc mihi per *Jehóvam*, si ego vos deméríta fuero meo beneficio, vos quoque parem grátiam relatúros

but what Countrymen they might be, Gentlemen, I can't say. However, they departed from hence last Night, much about the usual Time for shutting up the Gates. Which Way they went indeed, I know not ; but in all Probability, if you make Haste, you may overtake them. — We are all safe. — The Blood-hounds are out upon a wrong Scent. — Now will I go and call up my Guests, whom I have conceal'd so successfully under my Roof. — Hift ! — Hift ! Gentlemen, are you asleep ?

## SPIES.

No, Madam.

## RAHAB.

One Word with you then. — I am fully convinc'd, that your *God* has given you this *Land* for your Inheritance, and that our Natives, being Thunder-struck, as it were, at the News of your intended Invasion, are dejected to the last Degree. For they have heard how the *Lord* your *God* dried up the (4) *Red-Sea*, to favour your Passage out of (5) *Egypt*. They have heard, moreover, of the severe Treatment, which the *two Kings* of the (6) *Amorites*, whose Residence is beyond (7) *Jordan*, have met with at your Hands ; I mean, (8) *Sibon* and (9) *Og*, to whom you shew'd no Mercy. — When our Inhabitants were inform'd of your heroic Atchievements, their Spirits sunk within them ;

NOX

dómuī meæ paternæ : & mihi date certum signum, quod consulétis salutē mei patris, & matris, & fratrum, & sorórum, & ómnium quæ habent, assertifque vitam nostram à morte.

## EXPLORATORES.

Fidem damus, nec recusamus mortem (modò ne indicétis nos) cùm *Jehóva* tradiderit nobis hanc regiónem, ni vos bonâ fide conservaverimus.

## RACHAB.

Ergo hâc lege demittam vos per funem per hanc fenestram, quæ prospicit rus. Rectè est ; evasistis. Nunc contendite in montes, ne incidâtis in eos qui vos persequuntur ; & ibi, dum redeunt, latitate triduum, postituri.

nor is there, at this Time, One amongst them all, that dares to breathe out a Complaint against you. And the true Reason is, they are sensible, that your *God* is a *great God*, in *Earth* as well as *Heaven*. Wherefore, if the present Indulgence which I have shewn to you may merit any suitable Return, swear to me by that God you serve, that you'll give me some secret Token, whereby I may be assur'd of your favourable Regard for me and mine, and all that we have ; and that when the appointed Hour shall come, you will have Mercy on us, and save us from inevitable Ruin.

## SPIES.

In Case, *Rahab*, you prove true to your Trust, and don't discover us, we here promise you, in the most solemn Manner, that we'll preserve both you and yours, even at the Hazard of our own Lives, whenever the Divine Providence shall think fit to put us in Possession of your Country.

## RACHAB.

On that Condition, I'll favour your Escape, and let you down from this Window by a Rope, into a private Field. — 'Tis well.--Now, as you are both safe out of the House, make the best of your Way to the (10) *Mountains*, lest you should fall into the Hands of those, who take such Pains to hunt you down. — When you have reach'd them, lie there close for three Days at least,



## EXPLORATOIRES.

Attende diligenter quæ dicemus. Cum ingressi fuerimus hos fines, tu appendes funiculum istum rubrum de hâc fenestrâ, per quam nos demisisti; convocabisque ad te totam vestram familiam. Quod si quis è domo tuâ foras exierit, suo id periculo fecerit, nos aberimus à culpâ. Quæ verò erunt apud te, ea si quis attigerit, nos præstābimus damnum. Quod si hanc rem palam feceris, erimus liberi à jurejurando quo tu nos obstrinxisti.

RACHAB.

Placet conditio. Valéte.

## EXPLORATOIRES.

Et tu.

## SENTENTIA.

*Pios adversus impiorum injuriam abscondere pium est: & Deus hujusmodi officia remuneratur.*

least, but after that, should your Pursuers miss their Aim, you may go home with Safety.

SPIES.

Observe now, *Rahab*, what we say. — As soon as you hear of us again, let that *Red Cord*, by which you let us down, hang out in Sight, and keep your Friends all close together. We'll be accountable for all within Doors. But whoever ventures out, at his own Peril be it. We'll not bear the Blame. If however, we find you once reveal the Secret, our Contract then is null and void.

RAHAB.

Agreed.—Pray God be with you.

SPIES.

And with you also.

## THE APPLICATION.

*To screen the Righteous from the Tyranny and Oppression of the Wicked is a glorious Action, and so well pleasing in the Sight of God, that it seldom fails of meeting with some suitable Reward.*



R E-

## R E M A R K S.

(1) *A City, in the Tribe of Benjamin, about seven Leagues from Jerusalem, and two from Jordan. Moses calls it the City of Palm-Trees, by Reason of the great Number of those Trees, growing in the Plain of Jericho. This was the first City that was taken by Joshua, in the Land of Canaan.*

(2) *An Hostels, or Publick Inn-keeper, of the City of Jericho. Tho' the Term, by which she is distinguish'd in the Hebrew Tongue, signifies a Woman of ill Character, or a common Prostitute, yet in all Probability that Reflection is groundless and unjust; since the Term, in its proper and genuine Sense, imports no more than One, that keeps a Publick House for the Reception of Strangers. Besides, it cannot fairly be suppos'd, that, had she been a Woman of ill Fame, Salmon, One of the Princes of the Tribe of Judah, would ever have married her. Neither is it any ways probable, that the Spies of Israel, who were charg'd with so nice and dangerous a Commission, would have taken Lodgings in a Harlot's House.*

(3) *These were two Elders of Israel, deputed by Joshua, the Son of Nun, to go privately from Shittim, where they resided, and take a Survey of the City of Jericho, which accordingly they had executed, before they were suspected by the then Regent, and put to Flight by his Officers, who closely pursu'd them without Success.*

(4) *See Note 20. Page 130.*

(5) *See Note 15. Page 107.*

(6) *See Note 10. Page 106.*

(7) *See Note 16. Page 128.*

(8) *Or Schon, King of the Amorites. This then powerful Prince, refusing to let the Hebrews pass, and advancing at the Head of his Forces to attack them, was slain in the first Onset; and soon after, his whole Army was routed, and not only Heshbon, his Capital, but all the Rest of his Dominions were taken, and distributed amongst the Children of Israel.*

(9) *King of Bashan, otherwise call'd Batanæa, in the Peræa, that is to say, beyond Jordan, Northward of the Tribes of Gad*

and Reuben, and in the Country belonging to the Half Tribe of Manasseh. This Country is bounded Eastward by the Mountains of Gilead, and the Land of Ammon, and East Edom; Northward by Mount Hermon; Southward by the Brook Jabok; and Westward by the River Jordan.—This King Og was a famous Giant of the Race of the Rephaims. As to his prodigious Stature, we may form some tolerable Idea of it, from the Length of his Bed, which was preserv'd for a long Time in the City of Rabbath, the Capital of the Ammonites. It was nine Cubits long, and four Cubits broad, that is to say, fifteen Feet four Inches and an half in Length, and six Feet and ten Inches in Breadth. The Jewish Rabbins assert, that he was One of the Monsters that liv'd before the Flood, and that he sav'd himself, by riding on the Top of Noah's Ark, with several other Chimæras not worth regarding. Moses, however, after he had conquer'd Sihon, King of the Amorites, subdu'd likewise this Og, and put his Children and People to the Edge of the Sword, at Edrei, a Town beyond Jordan, in the Tribe of Manasseh.—These were the only two Kings that withstood the irresistible Arm of Moses, and their respective Countries were given to the Tribes of Gad, Reuben, and to the Half Tribe of Manasseh.

(10) That is, of Gilead, which lay Eastward of the River Jordan, and separated the Land of Ammon, Moab, Reuben, Gad, and Manasseh from Arabia Deserta. Gilead is often put for the whole Country, which lies beyond Jordan. Some say, that Mount Gilead reach'd from Libanus Northward, as far as the Land possess'd by Sihon, King of the Amorites. This Ridge of Mountains therefore must have been seventy Leagues long from South to North, and included the Mountains of Seir and Basan. This was the Mountain which Jacob in his League with Laban call'd by this Term, which signifies a Heap of Witnesses. See Note 6. Page 60. As these Mountains were cover'd with a Sort of Trees, which abounded with Gum, the Scripture speaks much in Commendation of the Balm of Gilead.







DIALOGUS XXIV.

DIALOGUE XXIV.

GABAONITÆ.

*Josua ix.*

The GIBEONITES,

*Joshua ix.*

ARGUMENTUM.

The ARGUMENT.

*Josua, deceptus à Gabaonitis, fœdus paciscitur cum eis.*

*Joshua, thro' his Over-credulity, is prevail'd on by the artful Gibeonites to enter into an Alliance with them.*

INTERLOCUTORES.

The SPEAKERS.

*Gabaonarum Legati, Josua,*

*The Embassadors of the (1) Gibeonites, and (2) Joshua,*

LEGATI.

EMBASSADORS.

**A**Dsumus huc è finibus remotis, *Josua & Israelitæ*, missi ad faciendum fœdus vobiscum, si vobis ita videtur.

**W**E are deputed, O *Joshua*, and you, the *Elders* of (3) *Israel*, by the Rulers of a far distant Country, to solicit you, if you think fit, for your Friendship and Protection.

JOSUA.

JOSHUA.

Fortassis habitatis in finibus his; quod si est, non est nobis fas inire fœdus vobiscum.

In Case you are Natives of any of the neighbouring Coasts, as perhaps you may be, we cannot enter into any Engagements with you.

LEGATI.

EMBASSADORS.

Nos quidem parati sumus dedere nos in tuam potestatem.

We are ready, if you think fit, to become your Tributaries, and submit to your own Terms.

JOSUA.

JOSHUA.

Cujates estis? & unde ade-  
stis?

Who are you pray, and from what Quarter are you come?

## LEGATI.

Adsumus ex terrâ admodum remotâ hinc, moti nómine *Jehová* Dei vestri. Audivimus enim famam ejus, & quanta facinora ediderit in *Ægypto*, utque accéperit duos *Amorrhæos* reges *Trans-Jordaninos*, *Sebónem Heseboniôrum*, & *Oggum Basanæ* apud *Astaróta*. Hâc de causâ mandavérunt nobis nostri senatores, & universi nostrates, ut sumpto viático veniremus obviam vobis, oblatûri vobis servitium nostrum, & pactûri fœdus vobiscum. Atque ecce panes quos domi sumpsimus in commeatum, cum sumus profecti ad vos; qui jam marcuerunt, mucueruntque, ut vidétis. Hæ quoque lagénæ, quas replévimus novas, vidétis ut sint laceræ. Vestimenta étiam, & calcei nostri, jam detrita sunt longitúdine itineris. Quare nolite putâre, nos meditâri dolum ullum: Bonâ fide ágimus, &, ut res est, sic loquimur.

## EMBASSADORS.

We are come, Dread Sirs, from a Country far remote; and the Motive that induc'd us to make these our Addresses to you is, the awful Regard we have for the *Great Name* of the Lord your God. For his *Fame* is spread abroad, thro' all the Land: We have heard of the mighty Wonders he hath wrought in (4) *Egypt*; and of his severe Treatment of the two (5) *Amorite Kings* on t'other Side the (6) *Jordan*: We mean, (7) *Sihon*, King of (8) *Heshbon*, and (9) *Og*, the King of (10) *Basban*, who were destroy'd at (11) *Ashtaroth*. For which Reason, we were directed by our Elders, as well as by our People, to take a Quantity of Provisions with us, and on our first Admittance into your Presence, to make you a Tender of our Service, and to enter, if you should think fit, into Alliance with you.—And as an infallible Testimony of the long and tedious Journey we have undertaken, behold the Remains of our Bread, which was new-made when we first set out!—Do but observe how stale it is and mouldy!—These (12) *Bottles* likewise, which were new and full of Wine, are now exhausted, and almost torn to Pieces. Our Cloaths and Shoes too.—See! Sirs, in what a forlorn and tatter'd Condition they are in!—And all the Effects of our fatiguing Journey.—Don't imagine, therefore, that

we are come with a Lye in our Mouths, in order to deceive you ; for 'tis the naked Truth we speak, and nothing but the Truth.

JOSUA.

Ergo componemus pacem vobiscum, vobisque conservabimus, & jurejurando confirmabimus.

SENTENTIA.

*Et pii interdum falluntur. Nam, quo minus sunt ipsi mali-  
tiosi, eo facilius credunt aliis,  
eos existimantes ex suo ingenio.  
Itaque cavenda piis est credulitas,  
& columbinâ simplicitate  
conjungenda est serpentina astu-  
tia.*

JOSHUA.

In full Confidence then of your Integrity, and sincere Regard for our Favour and Protection, we will enter into the strictest Ties of Friendship with you, and ratify our Contract with an (13) Oath.

THE APPLICATION.

*Those, who are truly just and upright, are sometimes sooner impos'd upon, than other Men. For as they have no Guile nor Deceit in their own Hearts, they are too apt to imagine Others equally honest and sincere. For which Reason, even the most Righteous should be always on their Guard, and be subtle as Serpents, tho', at the same Time, as innocent as Doves.*

## R E M A R K S.

(1) *Descendants from the Hivites, the Old Inhabitants of that Country, who were possess'd of four Cities, whereof that of Gibeon was the Capital.*

(2) *See Note 3. Page 113. And Note 1. Page 127.*

(3) *See Note 2. Page 41. And Note 2. Page 107.*

(4) *See Note 15. Page 107.*

(5) *See Note 10. Page 106.*

(6) *See Note 16. Page 128.*

(7) *See Note 8. Page 145.*

L 3

(8) A



(8) *A celebrated City, twenty Miles Eastward from Jordan. It belong'd at first to the Moabites, and was taken from them by King Sihon: And after the Israelites had conquer'd him, it was given first to the Tribe of Reuben, and afterwards transferr'd to the Tribe of Gad.*

(9) *See Note 9. Page 145.*

(10) *See Note 9. Page 145.*

(11) *Or Astaroth-Carnaim, otherwise simply call'd Carnaim, or Carnea: A City beyond Jordan, two Leagues from Adraa, or Edrai, between Astaroth and Abila. The Name of Astaroth-Carnaim is suppos'd to come from the Goddess Astarte, who was ador'd there, and painted with Horns, or a Crescent on her Forehead; for Carnaim signifies Horns, and Astarte was the principal Deity amongst the Phœnicians. Her Image was the Statue of a Woman, with the Head of an Ox.*

(12) *These were capacious Kags or Vessels, made of Goats-Skins, with the Hair on the Inside, well pitch'd and sew'd together. The Mouth of one of those Bottles, or Kags, is made thro' the Paw of the Animal of whose Skin it is compos'd.*

(13) *Tho' Joshua and the Elders of Israel had not Precaution enough to consult the Lord on this Affair, and too inconsiderately entred into a League with the Gibeonites, yet they reproach'd them with their Fraud, and made them carry their Wood and Water to the Tabernacle of the Lord, as Slaves and Captives, that had been taken in War. The Gibeonites, however, notwithstanding the State of Bondage to which they were ever after reduc'd, prov'd very faithful to the Israelites, and never murmur'd or repin'd at their servile Station.*





## DIALOGUS XXV.

## DIALOGUE XXV.

JOSUA. *Josua xxiv.*JOSHUA. *Joshua xxiv.*

## ARGUMENTUM.

## The ARGUMENT.

*Josuae concio ad populum, in qua commemorat Jehovæ erga ipsos beneficia : & populus sese Jehovæ servitutum promittit.*

*Joshua, in a long and pathetic Speech to the Israelites, reminds them of the Almighty's peculiar Regard for them : And they, on the other Hand, assure him, in the most solemn Manner, that they will, in all Things, prove submissive to the Divine Will.*

## INTERLOCUTORES.

## The SPEAKERS.

*Josua, Populus.*

(1) *Joshua*, and the *People of*  
(2) *Israel.*

JOSUA.

JOSHUA.

AUDITE, universi *Israelitæ*, quàmobrem jufferim vos huc convocari, & quid *Jehova* Deus *Israelitarum* jufferit me vobis affari. Majores vestri olim incoluerunt trans flumen, videlicet, *Thara* pater *Abrahami* & *Nachoris*, colueruntque Deos peregrinos. *Jehova* autem illinc evocavit *Abrahamum*, auctorem generis vestri, eumque perduxit per omnes fines *Chanaanæorum*, & auxit progeniem ejus deditque ei *Isaacum*; *Isaac* autem *Jacobum* & *Esavum*:

YE People of *Israel*, attend to the Cause of your present Convention, and hear the Words which the Lord your God has charg'd me to speak before you. Your Ancestors resided formerly on the other Side the River, namely (3) *Terah*, the Father of (4) *Abraham*, and *Nabor*, who in those Days worshipp'd strange Gods. The Lord, however, was pleas'd to call your Forefather *Abraham* from thence, and conduct him thro' the Dominions of the *Canaan-*

*Esau* assignavit *Seir* montem possidendum. *Jacobus* ejusque liberi descendérunt in *Aegyptum*. Ibi, cum excrevissent in gentem magnam, numerosamque & potentem, divexabantur ab *Aegyptiis*. Sed Deus *Aegyptios* mirè infestavit, tandèmq; eductos ex *Aegypto* *Israelitas* deduxit ad mare rubrum; quo *Aegyptiis* & quadrigariis, & equitibus persequentibus eos, invocaverunt *Jehovam*, qui illos arcuit à vobis densa quadam caligine; immissoque mari, eos demersit, spectantibus oculis vestris tam inaudita facinora. Cum autem diu mansissetis in solitudine, introduxit eos in fines *Amorrhæorum Trans-Jordanaorum*; eosque bellum vobis inferentes subegit vobis: Eisque concisis, dedit vobis possessionem eorum agri. Exiit deinde *Balacus Sephoris* filius *Moabitæ* Rex, qui vos bello lacesserat; accersivitque *Balaamum* filium *Phegoris*, qui vobis imprecaretur diras. Sed noluit Deus audire *Balaamum*, convertitque imprecationem ejus in faustam precationem, & vos tutatus est à manu illius. Ità, trajecto *Jordane*, pervenistis ad *Hierichuntem*: & bello resistentes *Hierichuntios*, & reliquos populos superavistis auxilio Dei; qui, quasi missis ante vos vespis, egit vobis in tugam duos Reges *Amorrhæorum* nullo vestro vel ense vel arcu; vobisque dedit & agrum non vestro labore cultum, & urbes ab aliis quam à vobis ædificatas,

(5) *Canaanites*, where he blest'd him with his beloved (6) *Isaac*: To *Isaac* he gave (7) *Jacob* and (8) *Esau*; and to the Latter he assign'd Mount (9) *Seir* for an Inheritance. *Jacob* with his Offspring went down into (10) *Egypt*. In which Country, after their becoming a great and powerful Nation, they were long harass'd by the Natives: The Almighty, however, brought Plague after Plague upon the *Egyptians*, in a miraculous Manner, and led the People of *Israel* out of *Egypt* to the (11) *Red-Sea*, where a numerous Host of the Enemy being hot in Pursuit after them with Chariots and with Horsemen, they cried unto the Lord, who screen'd you from their Sight by a thick, impenetrable (12) *Cloud*; and then the Waters, which had been divided, closing all on a sudden upon them, they were all overwhelm'd, and instantly destroy'd; whilst you yourselves were Eye-witnesses of the amazing Miracle then wrought for your Deliverance. Again, when you had continued for a long Time in the barren (13) *Wilderness*, he conducted you to the Borders of the (14) *Amorites*, on the other Side of the River (15) *Jordan*: And upon your Declaration of War, he not only fought your Battle for you, and subdu'd them; but after they were all cut off, he put you into Possession of their Country. *Balak* afterwards, who was the Son



quas incolerétis ; vineasque & oliveta, quæ non servistis, è quibus viverétis. Quibus de causis verèmini *Jehovam*, Eumque verè & sincère colite : & auferte Deos, quos majores vestri colerunt trans fluvium, & in *Egypto*. Quod si non placet vobis servire *Jehovæ*, dispicite hodiè utrum servituri sitis diis quibus servièrunt conditores vestri trans flumen ; an diis *Amorrhæorum*, quorum fines habitatis. Nam ego quidem & domus mea serviemus *Jehovæ*.

Son of *Zippor* and King of the (16) *Moabites*, not only harass'd and perplex'd you with a tedious War, but invited (17) *Balaam*, the Son of *Beor* to come down from the Mountains, in order to pour out the bitterest Curses upon you, that the most inveterate Malice could invent. The Lord however, was so far from hearkening unto *Balaam*, that he converted the intended Imprecations, to the choicest Blessings, and deliver'd you out of his Hands. In like Manner, after you had pass'd the *Jordan*, and were arriv'd at (18) *Jericbo*, tho' the Inhabitants, and their Allies, set themselves in Battle Array against you, yet you obtain'd a compleat Conquest over them, thro' the Aid and Assistance of the Almighty, who sending, as it were, a Host of (19) *Hornets* before you, put the two Kings of the *Amorites* to Flight, without the least Occasion for your Swords or Bows ; and afterwards establish'd you in the peaceable Possession of a fruitful Country, not improv'd by your Industry or Toil, and of those Cities which you now inhabit, and which were erected for your Use by other Hands : You live, in short, in fruitful Vineyards, and have fat Olive-Trees all round about you, in the Plantation whereof you had no Manner of Concern. Let therefore such repeated Obligations bind you to *fear the Lord*, and worship him in Spirit and  
in

*in Truth.* Let these Motives prevail on you to cast away those *Gods*, which your Forefathers blindly worshipp'd, both on the other Side of *Jordan*, and in *Egypt*. However, if it suits not with your Inclinations to *serve* the *Lord*, make Choice this Day of such other *Gods*, as you approve of most: Either those of your Forefathers, or those of the *Amorites*, in whose Territories you now reside: You may act as you please; *but as for me and my House, we will serve the Lord.*

ISRAELITES.

Far be it from us to forsake the Lord, or pay the least Tribute of Adoration to any other Deity. For the great (20) *Jehovah* is our God. It was He, and He only, who deliver'd us and our Forefathers from *Egyptian* Bondage. It is He, that has wrought such amazing Miracles before our Eyes: It is He, who took Care of us in all our tedious Journeys, and He, who protected us in every Nation, thro' which we pass'd. It is He, in short, that made all the People fly before us, and even the *Amorites*, who were in Possession of the *Land*. *Him*, and *him* only will we serve; for he is *our God*.

JOSHUA.

You cannot serve him as ye ought; for he is pure and holy, a jealous God, who cannot bear a Rival; nor will he overlook the Sins and Follies you commit.

POPULUS.

Abfit, ut, omisso *Jehova*, serviamus aliis diis. Nam *Jehova* Deus noster est. Hic eduxit nos, majoresque nostros ex *Aegyptiaca* servitute: Idem fecit in oculis nostris mira illa miracula, & nos custodivit in omni itinere quod confecimus, & inter omnes nationes per quas iter fecimus: Fugavitque nobis omnes gentes, & *Amorrhæos* incolas. Nos quoque colimus eum: Est enim Deus noster.

JOSUA.

Non poteritis colere *Jehovam*; est enim Deus sacrosanctus: Deus rivalis impatiens; non feret vestra delicta & peccata, Quod si, eo relicto, colétis Deos

peregrinos, avertetur; & vos non minùs multis malis conficiet, quàm antè bonis affecit.

POPULUS.

At eum colémus.

JOSUA.

Ergo testámini vos deligere vobis *Jehovam* ad colendum.

POPULUS.

Testámur.

JOSUA.

Itaque tollite Deos istos peregrinos, & expiáte ánimos vestros *Jehovæ* Deo *Israelitarum*.

POPULUS.

*Jehovam* Deum nostrum colémus, & ejus dicto audientes érimus.

JOSUA.

Igitur consignábo hæc literis, & érigam hoc ingens saxum sub hac quercu, quod testis erit (utpote quod audiverit ómnia *Jehovæ* ad vos dicta) si fortè fregeritis fidem Deo vestro.

SENTENTIA.

*Deo servatúri, bonorúmque datóri, servíre debet.*

commit. Should you abandon him, and worship other Gods; he'd not only forsake you, but bring upon you as many Calamities, as formerly he had shower'd down Blessings on your Heads.

ISRAELITES.

But, *Joshua*, *him*, and *him* only will we serve.

JOSUA.

You are Witnesses then against yourselves, that 'tis your own free *Choice* to serve the *Lord*.

ISRAELITES.

We are so.

JOSUA.

Cast away then your *strange Gods*, and incline your Hearts to the sole Service of the *God of Israel*.

ISRAELITES.

We will worship the *Lord* our *God*, and we will submit in all Things to his Divine Will.

JOSUA.

This solemn Promise then shall be upon Record: And here, under this *Oak*, will I erect a spacious *Monument*, that shall be a *Witness* (as if it had actually heard every Article that has pass'd between us) in Case you should forfeit the Obligations you now lie under to the *Lord* your *God*.

*The APPLICATION.*

'Tis our bounden Duty to serve the *Lord*, who is the Rock of our Defence, and our most bountiful Benefactor.

R E-



## R E M A R K S.

(1) SEE Note 3. Page 113. And Note 1. Page 127.

(2) See Note 2. Page 41, And Note 2. Page 91.

(3) Otherwise call'd Thare, the Son of Nahor, and Father of Nahor, Haran, and Abraham.

(4) See Note 1. Page 22.

(5) See Note 8. Page 106.

(6) See Note 10. Page 39.

(7) See Note 2. Page 41.

(8) See Note 1. Page 41.

(9) A Mountain upon the Frontiers of the Tribes of Judah and Dan. See Joshua xv. 10.

(10) See Note 15. Page 107.

(11) See Note 20. Page 130.

(11) See Note 18. Page 129.

(12) See Note 5. Page 118.

(14) See Note 10. Page 106.

(15) See Note 16. Page 108.

(16) Descendants from Moab, the Son of Lot. Their Habitation was beyond Jordan on the Dead-Sea, on each Side the River Arnon. Their Capital City was call'd Ar, and situate on this River.

(17) See Note 1. Page 133.

(18) See Note 1. Page 145.

(19) A Sort of small Flies, which the Lord us'd as Instruments to plague the Enemies of his People. They are of themselves very troublesome and mischievous, but those the Lord made Use of, were, 'tis thought, like the Flies wherewith he plagu'd Egypt, of an extraordinary Size, and of a very pernicious Nature. Some assert, that they live like the Wasps; that they have their King, or Captain, and pestilent Stings, like Bees; and that if but seven and twenty of them happen to sting either Man or Beast, it is certain Death to either.

(20) See Note 4. Page 5. And Note 2. Page 105.



DIALOGUS XXVI.

DIALOGUE XXVI.

J A E L. *Júdicum* iv.

J A E L. *Judges* iv.

ARGUMENTUM.

*The ARGUMENT.*

Jael Siferam Cháananæorum ducem dolo occidit.

Jael, under the Disguise of a Friend, kills Sifera, the General of the Canaanites.

INTERLOCUTORES.

*The SPEAKERS.*

*Jael, Sifera, Barácus.*

(1) *Jael*, (2) *Sifera*, and (3) *Barak.*

J A E L.

**D**iverte ad me *Sifera* : Quò fugis? Diverte ad me tutò.

SISERA.

Benè mones. Sed ubi abdes me?

J A E L.

Bono ánimo esto : Sub hoc centóne ; híc latébis tutíssimè.

SISERA.

Amábo, da mihi paúlulum aquæ quod bibam, nam valde sitio.

J A E L.

Imò lac dabo ex hoc fíno,

J A E L.

**S**ISERA, turn in to me. — Whither art thou flying in such a Hurry? Come here to me, and I'll conceal thee.

SISERA.

You are extremely courteous, Madam ; but where will you hide me?

J A E L.

Never fear, Sir. — I'll conceal you under this Quilt.

SISERA.

But pray, Madam, oblige me first, with one Draught of Water ; for I faint with Thirst.

J A E L.

Excuse me, Sir. — Milk will quench

quod melius est aquâ. Hem bibe. Nunc quiescito, ubi tēxero te hâc stragulâ veste.

SISERA.

Sed sta ad januam casæ, ut, si quis me quæret, neges me hic esse.

J A E L.

Fiet. Nunc demum facinus edam majus scēmineâ manu. Quid hoc? Gestit ânimus, jubetque audere ulcisci hostem Dei & bonorum. Periisti, *Sisera*: Scēmineâ vi, & scēmineâ manu interfimeris.

BARACUS.

Quis mihi nunc, qui demonstrat quò fugerit hostis? Quem ego si affecutus fuero, dispeream nisi ei ânimam eripio malis modis! Sed quò se furrupuit? Quò fugit?

J A E L.

O Deum immortalē! quantam laudem invenit *Jael*! Sed videone *Baracum*? Ipse est; sectatur hostem jam jacentem. *Barace*, huc sis ad me, ut tibi commonstrem hominem quem quæris.

BARACUS.

Obsecro, estne apud te?

quench your Thirst much better:—Here's a whole *Bottle*-full. — Drink heartily. — Now lie close, and let me throw these Cloaths all over you.

SISERA.

But, Good Madam, stand at the (4) *Tent-Door*, that in Case any One should ask for me, you may assure them I'm not here.

J A E L.

Your Orders shall be obey'd. — Now will I do a Deed at last beyond my Sex. — What means this sudden Impulse! — My Heart bounds within me, and prompts me to exert my Vengeance upon One, who is an Enemy to God and all good Men. *Sisera*, thou'rt a dead Man; a Victim to a Woman's just Resentment.

BARAK.

Is there no one can inform me where the Enemy is fled? — Cou'd I but find him out, I'd be the Death of him, or perish in the Attempt. — What Corner has he crept into, or whither is he fled?

J A E L.

Good God! What an Heroick Action have I done? What Honour and Applause shall *Jael* get? — But, if I am not mistaken, that's *Barak* yonder, in hot Pursuit after his Foe, that lies already breathless. — *Barak*, walk in, and let me shew you the very Man you hunt for.

BARAK.

He isn't sure with you.

J A E L.



J A E L.

Vidébis.

BARACUS.

Proh fúperi ! Quid vídeo ?  
*Siferam* jacentem humi exánimem ! Quis hoc fecit ?

J A E L.

Mulieris factum vides.

BARACUS.

At non muliébre tamen. Sed quæso, tunc hoc fecisti ?

J A E L.

Ipfa res indicat.

BARACUS.

Vídeo : Sed narra, óbsecro, quo pacto égeris.

J A E L.

Vidi fugientem ; jussi ut ad me veníret, eúmque opéruí centóne ; deinde, cum jam quiesceret, cepi clavum, quem máleo adégi in tempus ejus. Ille provolútus ad pedes meos, efflávit ánimam.

BARACUS.

Utinam sic péreant quotquot adversántur Deo.

SENTENTIA:

*Turpi morte digni sunt, qui deo aut ejus pópulo adversántur. Debílium manu vincet Deus fortes.*

J A E L.

Will you believe your Eyes ?

BARAK.

O Heav'ns ! What do I see ? the haughty *Sifera* weltring in his Gore. — What Hand has done the glorious Deed ?

J A E L.

A Woman's Hand, Sir.

BARAK.

But not with a Woman's Heart. — Pray, did you do it, Madam ?

J A E L.

The Fact's too plain to want a Proof.

BARAK.

'Tis true. — But tell me, Madam, how did you do it ?

J A E L.

I saw him in the Midst of his Confusion, and gave him Invitation to come in. — At his Request I threw this Mantle over him ; and as soon as Sleep had clos'd his Eyes, I took a Nail, and with a Mallet drove it thro' his Temple. He sunk at once, and at my Feet expir'd.

BARAK.

May all be serv'd like him, who fight against the Lord !

The APPLICATION.

*They who are Enemies to God and all good Men, deserve an ignominious Death. The Almighty sometimes overcomes the Valiant by the feeblest Hands.*

R E-

R E M A R K S.

(1) *OR* Jabel, the Wife of one Heber, a Kenite. See Judges iv. 11.

(2) Or Sisara, General of the Army of Jabin, King of Hazor, (a City in the Tribe of Napthali, situate on the Lake Semechon) who was totally defeated by Joshua, near the Waters of Merom.

(3) Son of Abinoam, who was made Choice of by God, to deliver the Hebrews out of that State of Bondage, under which they had been held by Jabin, King of the Canaanites, or Hazor. Some imagine, that this Barak was the Son of Deborah, the Prophetess, and that she was then a Widow. Others think that he was her Father; and Others again assert, that he was her Husband, and that Barak and Lapidoth are one and the same Person: It is plain, however, from the Text (See Judges iv. 4.) that she was married to Lapidoth, and that Barak was no ways related to her.

(4) The Reason why Sisera fled to the Tent of Jael for Shelter and Protection, was, because there was Peace between Jabin, King of Hazor, and the House of Heber the Kenite. (See Judges iv. 17.)





DIALOGUS XXVII.

DIALOGUE XXVII.

GEDEON TRITURANS.  
*Judicum vi.*

GIDEON *the* THRESHER.  
*Judges vi.*

ARGUMENTUM.

*The* ARGUMENT.

Génus Gedeónem mittit ad  
debellandos Mádianitas.

*An* Angel of the Lord *sends*  
forth Gideon the Thresher to  
destroy the Midianites.

INTERLOCUTORES.

*The* SPEAKERS.

Génus, Gédeon.

( 1 ) *The* Angel, and ( 2 )  
Gideon.

GENIUS.

ADSIT tibi *Jehóva*; vir fortissime.

GEDEON.

Quæso te, Dómine, si adest nobis *Jehóva*, cur tam dira patimur? Ubínam sunt tot ejus mira facínora, quæ nobis narravêre majóres nostri, nos ab eo esse eductos ex *Ægyptiis*; cum nos nunc deseruit & addixit *Mádianitis*?

ANGEL.

GOD be with you, most valiant Sir,

GIDEON.

I beseech you, good Sir, if God be on our Side, how comes it to pass that we are thus harass'd and fatigu'd?—Where are all those mighty Miracles, which he wrought for *Israel*, and of which we have heard our Fathers talk with so much Transport and Amazement? How comes it, that he brought them out of the Land of (3) *Egypt*, with such a high Hand, and yet abandons us, their Offspring, to the Insults of our (4) *Foes*?

M

AN-



GENIUS.

Vade cum tuâ istâ virtute,  
& defende *Israelitas* à *Madianitis*. Ego sum tibi auctor vaden-  
dendi.

GEDEON.

Amâbo te, Dómine, quâ tan-  
dem re defendam *Israelitas*,  
qui sum tenuissimus ómnium *Ma-*  
*nassensium*, & mínimus totius  
paternæ familiæ.

GENIUS.

Adjuvante me, concides *Má-*  
*dianitas* ad unum.

GEDEON.

Quæso te, nisi molestum est,  
ut signo aliquo mihi confirmes  
te eum esse qui mecum loquâre.  
Noli discêdere hinc, donec ré-  
deam ad te, & éxpromam da-  
pem, quam faciam apud te.

GENIUS.

Præstolâbor tibi.

GEDEON.

Parâvi ómnia.

GENIUS.

Pone carnem & panes non fer-  
mentâtos super hoc saxo, & ef-  
funde jus.

GEDEON.

Hei mei! ignis consumpsit  
ómnia: *Jehováæ* Génus est.  
Me miserum, qui viderim *Géni-*  
*um Jehováæ*!

GENIUS.

Salvus es, pone metum; non  
idéò moriêre.

ANGEL.

Go forth in all thy Strength,  
and free thy Brethren from the  
Hands of their Oppressors.  
Fear not. — 'Tis I that send  
thee.

GIDEON.

What Pow'r, alas! have I;  
my Lord, to save all (5) *Israel*:  
I, who am but a poor *Thresher* in  
(6) *Manasseh*, and the least of all  
my Father's House.

ANGEL.

Thro' my Assistance, you  
shall (7) *destroy* the Enemy to  
a Man.

GIDEON.

If I have found Favour in  
your Sight, indulge me with  
some Token of your high Com-  
mission. Pray, stay till I re-  
turn, and fetch you out such  
poor (8) *Provisions* as our House  
affords.

ANGEL.

I'll wait for you.

GIDEON.

I have got every Thing in  
the best Order I can, Sir.

ANGEL.

Lay your Meat and your  
*unleavened Bread* upon this  
(9) *Rock*, and then pour out  
your Broth.

GIDEON.

Alas! What do I see? — A  
Fire has consum'd them all. —  
'Tis, doubtless, the *Angel* of  
the Lord. — I am undone. —  
I've seen the *Angel* of the Lord.

ANGEL.

Fear not. — 'Tho' you have  
seen me, you shall not die.

The

## SENTENTIA.

*Dei ope quivis quidvis potest.*

## The APPLICATION.

*No Attempt, how bold and dangerous soever, is too arduous and difficult for those, whose Endeavours are attended with God's Assistance.*

## R E M A R K S.

(1) SEE Note 3. Page 134.

(2) The Son of Joash, and of the Tribe of Manassah. He was made Choice of by God, and had a very extraordinary Call to deliver the Israelites from the Tyranny and Oppression of the Midianites, to which they became subject after the Death of Barak, and Deborah the Prophetess. The Midianites kept the Hebrews in a State of so great Humiliation, that they were forc'd to fly into Caves, and fortify themselves in such Places, as were most proper for making Resistance against their Oppressors, who after the Israelites had sown their Corn, came upon their Lands, pitch'd their Tents there, destroy'd all the Increase of the Earth, and kill'd all the Cattle that fell into their Hands. The People of Israel, overwhelm'd with so many Misfortunes, cried unto the Lord, upon which a Prophet was deputed to them first, who reproach'd them very sharply for their Ingratitude; but afterwards, the Lord sent his Angel to Gideon at Ophrah, the Place of his then Residence, where he was employ'd in Threshing out his Corn privately, near a Wine-Press, under an Oak, that so the Midianites might have no Knowledge of what he was doing, and he might be able to fly away immediately with his Corn, as soon as they appear'd.

(3) See Note 15. Page 107.

(4) The Descendants of Midian, or Madian, the fourth Son of Abraham and Keturah. Their Habitation was to the East of the Dead-Sea, and to the South of the Country of Moab. Their Capital City was call'd Midian, which was situated upon the Arnon, and to the South of the City Ar, or Arcopolis.

(5) See Note 2. Page 41. And Note 2. Page 107.

(6) Descendants of Manassah, the Eldest Son of Joseph, and

and Grandson of the Patriarch Jacob. The Name Manasseh signifies Forgetfulness; because Joseph said, God has made me forget all my Toil, and all my Father's House.—The Tribe of Manasseh came out of Egypt, in Number thirty two Thousand and two Hundred Men, fit for Battle, upwards of twenty Years old, under the Conduct of one Gamaliel, the Son of Pedahzur. This Tribe was divided at their Entrance into the Land of Promise: One Half had its Portion beyond the River Jordan, and the Other Half on this Side the River. Those beyond the River possess'd the Country of Bashan from the River Jabok to Mount Libanus: And those on this Side Jordan obtain'd for their Inheritance the Country between the Tribe of Ephraim to the South, and the Tribe of Issachar to the North, having the River Jordan to the East, and the Mediterranean to the West.

(7) Upon this Encouragement he obey'd the Call, and took upon himself the faithful Discharge of that important Trust.

(8) The Meat here mention'd, which was set before the Angel, in a very solemn Manner, as being the Lord's Vicegerent. was a fat young Kid, with a proper Quantity of savoury Broth together with such Bread, as was not fermented with any Leaven, as being more pure than any other, and a lively Emblem of Sincerity and Truth.

(9) On this Rock, where this Miracle was wrought, Gideon erected an Altar to the God of Israel, and call'd it The Peace of the Lord, in Commemoration of this Act of Indulgence towards him. The Night following he was commanded by God to cut down the Grove and Altar, that was consecrated to Baal, and sacrifice thereon a young Bullock of his Fathers, as a Burnt-Offering, which accordingly he set about, with Alacrity and without Delay, in Obedience to the Divine Will.—From that Time Gideon was distinguish'd by the Name of Jerobaal, that is to say, Let Baal see, or let Baal contest with him, who has thrown down his Altar.







DIALOGUS XXVIII.

DIALOGUE XXVIII.

GEDEON. *Júdicum vii.*

GIDEON. *Judges vii.*

ARGUMENTUM.

*The ARGUMENT.*

Gédeon, *delectu hábito, dimissisque domum imbellibus, castra Máidianitarum noctu explorat, deinde cum trecentis militibus aggressus próffigat.*

Gideon, *after a strict Review of his Soldiers, and a Dismission of such as were disqualify'd for his Service, takes an exact Survey of the Camp of the Midianites about Midnight, and by a sudden and unexpected Onset, with three hundred Men only, puts the Enemy to Flight.*

INTERLOCUTORES.

*The SPEAKERS.*

*Jehova, Gédeon, Præco, Phara, Máidianita, alter Máidianita, Milites.*

(1) Jehovah, (2) Gideon, his (3) Cryer, (4) Phurah, a (5) Midianite, another Midianite, and several (6) Soldiers.

JEHOVA.

**G**EDEON, tu nimis multos habes milites. Quòd si cum istis copiis vincerétis hostes, *Israelitæ*, jactarent sese victoriam adeptos suo Marte: Atque ita non ego laudárer, sed ipsi, id quod detráheret meæ glóriæ. Proinde cûra, ut proclamétur in exércitu, ut tímidi répetant domum, & discédant ex monte *Galáado*.

JEHOVAH.

**G**IDEON, you have more Men than you have Occasion for. For if, with all those Forces, you should subdue the Enemy, the (7) *Israelites* would boast, that by their own Might they gain'd the Battle, sô that the Glory of it, would be theirs, not mine. For which Reason, as my Honour is concern'd herein, let a Proclamation

GEDEON.

*Præco*, índice tímidis, & cæteris, discessum secundum legem, ut nôsti.

PRÆCO.

Audíte, audíte, milites. Si quis ædificávit novam domum, neque dedicávit, is domum repetito; ne, si in prælio occubúerit, álius eam dēdicet. Item, si quis vineam confēvit, neque profanávit, domum repetito; ne, si occubúerit in prælio, álius eam profānet. Item, si quis uxórem desponsávit, nequeduxit, domum repetito; ne, si in prælio occubúerit, álius eam ducat. Item, si quis tímidus est & molli ánimo, domum repetito; ne ánimi sui nollítie effeminet ánimos aliórum,

GEDEON.

Recte est; restant decem milia: Discesserunt viginti milia.

tion be made throughout the Army, that all such, as are any Ways distrustful of Success, may have free Permission to return, and depart early from Mount (8) *Gilead*.

GIDEON.

*Cryer*, as you have heard the Instructions given, go tell the timorous and faint-hearted to depart.

CRYER.

Silence! — Pray, *Gentlemen*, give Ear. — If there be any One amongst you, that has erected a new House, and never yet resided in it, he may go Home, lest he should die in the Field, and One that has no Title should get into Possession. — Moreover, if any One of you has planted a New Vineyard, and has not as yet made proper Publication of it, he may go Home too, lest he fall in Battle, and some other should invade his Right. — Hear farther, *Gentlemen*, — If there be any One, that is engag'd in Honour to a Maiden, and has not solemniz'd as yet his Nuptials, he may depart too, lest he be cut off, and another should espouse her. — In a Word, if there be any One here, who is dispirited, and doubtful of the Event, he may withdraw, lest, by his imaginary Fears, he should intimidate his Fellow-Soldiers.

GIDEON.

'Tis well. — Tho' twenty Thousand are gone, there are ten Thousand still remaining.

JEHOVAH.

JEHOVA.

Sed ne sic quidem satis pauci sunt: Nam quò pauciores erunt, eò mihi gloriósius erit victória. Deduc ista decem millia ad aquas: Ego eos illic tibi probábo, & ostendam, quosnam velim ire tecum, quos item nolim.

GEDEON.

Agite milites, descendite ad aquas.

JEHOVA.

Da óperam ut quicumque lambent aquam linguâ, more canum, hos secernas ab eis qui ad bibendum procubuerint in gènuâ.

GEDEON.

Ita factum est. Superfunt trecenti, qui ductâ ad os manu lambèrunt aquam: Réliqui omnes proni in gènuâ bibèrunt.

JEHOVA.

Per istos trecentos dabo tibi victóriam, *Gédeon*; & *Mádi-anitas* tibi dedam. Quocirca jube réliquis ómnibus, ut domum répetant.

GIDEON.

Ite domum, *Israelitæ*, exceptis his trecentis: & nobis relínquite commeátum & tubas.

JEHOVAH.

Notwithstanding this Reduction, your Number is too great. The smaller your Force is, the greater will be the Glory of your Conquest. — Conduct those ten Thousand down to the (9) *Water-side*.—I'll try them for you there, and give you private Instructions which you shall retain, and which dismiss.

GIDEON.

Come, Gentlemen, We'll all march down to the River-side.

JEHOVAH.

Observe me, separate those that lap the Water, as Dogs do, from those, who bow down upon their Knees to drink.

GIDEON.

I have done so, and find three Hundred only, that have put their Hands to their Mouths; the Rest have bow'd down upon their Knees.

JEHOVAH.

By those three Hundred Men that lapp'd, will I preserve you, and deliver the *Midianites* into your Hands. Give Orders therefore to those other People to withdraw directly.

GIDEON.

Ye Men of *Israel*, go all of you to your respective Tents, except these three Hundred: And leave us here behind you, your Provisions, and your Trumpets.



JEHOVA.

*Gideon*, descende, dum nox est, ad castra *Madianitarum*, ut intelligas me ea tibi tradere. Quòd si solus descendere vereris, descende unà cum *Pharà*, famulo tuo, ut audias quæ dicentur, ut ità confirmèris ad invadenda castra.

GEDEON.

*Phàra*, descendamus clanculum in vallem, ut explorèmus quid ànìmi hàbeant hostes.

PHURA.

Placet.

GEDEON.

Cave ne strépìtum edas ; hìc est via.

PHURA.

Tace, tace, here.

GEDEON.

Quid est?

PHURA.

Jam non procul àbsumus à castris.

GEDEON.

Sic habet : Aúdio stertentes : Hìc sunt extrémì armatórum ; sed tace, nescio quis loquatur.

MIDIANITA.

Scin' tu quid ego somniàverim ?

ALTER.

Sciam si dixeris.

JEHOVAH.

Go, *Gideon*, whilst 'tis Night, to the Camp of the *Midianites*, and you shall find I'll deliver your Enemies into your Hands : But, in Case you are loth to go down alone, take your trusty Servant *Phurah* along with you, and listen to what is said ; and accordingly attack them in their Camp.

GIDEON.

*Phurah*, let us steal down into the *Valley*, as privately as possible ; and observe the Temper and Disposition of the Enemy.

PHURAH.

I'll wait on you.

GIDEON.

Take Care, make as little Noise as possible. -Here--This is the Way.

PHURAH.

Hush ! Not a Word, Sir.

GIDEON.

What's the Matter ?

PHURAH.

We are hard by the Entrance of the Camp.

GIDEON.

We are so ; for I can hear them snore. — Here are some Stragglers. But hush ! I can't understand what they say.

1st MIDIANITE.

Do you know, Friend, what an odd Dream I have had To-Night ?

2d MIDIANITE.

I shall know, I presume, when you tell me.

1st MI-

## MIDIANITA.

Panis hordeaceus videbatur mihi vólvere se cum strépitu per castra *Máidianitárum*, qui tandem delátus est ad tabernáculum; quod validá vi impulsus, & labefactátum, à cúlmine dejécit.

## ALTER.

Vis tibi certò intérpreter? Ensis est proculdúbio *Gedeónis*, filii *Joæ*, *Israelitæ*, cui in manum dedit Deus *Máidianitas* unà cum universis castris.

## GEDEON.

Audisti?

## PHURAH.

Atque équidem libenter:

## GEDEON.

Satis hábeo; nostra est victória: Redeámus ad nostros. Habémus tibi grátiam, Deus immortalis, qui nobis benè fortúnes hoc consílium.

## PHURA.

Non est dúbium quin perierint *Máidianitæ*: O felicem noctem, & quovis étiam die clariórem!

## GEDEON.

Adeste viri, expergiscimini, vícimus. Deus dat nobis cas-

## 1st MIDIANITE.

A *Cake* of Barley-bread, me-thought, tumbled into the *Host* of *Midian*, and came to a *Tent*, which, thro' the Violence of the Shock, was in an Instant over-turn'd, and laid along the Ground,

## 2d MIDIANITE.

Now shall I turn Prophet, and give you the true Interpretation of your Dream. — This *Cake* then of yours, take my Word for it, is Nothing less, than the *Sword* of *Gideon*, the Son of *Joash*, a Man of *Israel*, into whose Hands his God has given the *Midianites*, and all their Host.

## GIDEON.

Did you hear that, *Phurah*?

## PHURAH.

Yes, Sir, and with Pleasure too.

## GIDEON:

I am now, *Phurah*, fully convinc'd. — The Victory is ours, beyond all Doubt. — Let us withdraw to our own Host. — O Almighty, and ever living God, we return thee our most humble and hearty Thanks for the happy Issue of this important Adventure.

## PHURAH.

The *Midianites* will be totally destroy'd, that's without Dispute. — O happy Night! more glorious than the brightest Day!

## GIDEON.

Rise, ye *Men of Israel*, rise. — The Victory's your own.  
For

tra hóstium. Sed audíte diligenter quæ dicam. Distribúam vos in tres classes ; ferétis singuli singulas tubas manu, testasque vácuas, & in testis tædas : Sed vidéte ut imitémini me. Cúm vénero ad extrémá castra, facitôte, ut viderítis me facientem ; cùmque audierítis meam tubam, & eórum qui erunt mecum, vos quoque repente cólliditôte testas ; sumptísque manu lævâ tædis, dextrâ tubis, clangitôte, & magnum strépítum circum castra editôte, simulque próclamatôte, *Gladius Jehová & Gedeónis*. Audítisne ?

MILITES.

Audímus & meminerímus.

GIDEON.

Vadámus. Jam ferè média nox est, ventum est ad ultimam partem castrórum : Vos ambíte castra ; sed excitantur custódes, clangámus próperè.

MILITES.

*Gladius Jehová & Gedeónis!*  
*Io Paan !*

GIDEON.

O Deum immortálem ! quid vídeo ? Deus convertit ipsórum

For *God* has deliver'd into your Hands the *Hof* of *Midian*. — However, mark me well. — I shall divide you into three distinct *Companies*, and each of you shall have a Trumpet in his Hand, as also an empty Pitcher, and a Lamp within his Pitcher. — But observe my Motions ; and when I am got within the Camp ; as I do, so do ye also ; and as soon as I shall sound my Trumpet, I, and all those who are with me, that very Instant, break your Pitchers, and holding your Lamps in your Left Hands, and your Trumpets in your Right ; sound all at once, and with a loud Huzza, cry out, *The (10) Sword of the Lord, and of Gideon*. — These, Gentlemen, are your Instructions. — Do ye hear me ?

SOLDIERS.

Yes, Sir, and will punctually obey your Orders.

GIDEON.

Lets go down. --- It is now near Midnight. --- We are already on the Out-parts of the Camp. Do you plant your selves round about it. --- The Watch, I find, are alarm'd. Pursue your Orders this Moment.

SOLDIERS.

Huzza ! — *The Sword of the Lord, and of Gideon*. -- Huzza !

GIDEON.

I'm all Amazement ! What do I see ? — The Lord has turn'd



enses in ipsos ; confódiunt sese  
mutuis vulneribus.

## MILITES.

Ut cadunt crebri ! Jam bona  
pars intériit, cæteri mandant se  
fugæ.

## GEDEON.

Fúgiunt ; instáte viri, urgé-  
te, consequimini, sectámini ; ut  
é tanto número nullus evadat.

## SENTENTIA.

Christianum bellum (quod  
in Gedeónico adumbratur) ávo-  
luntáriis, non coactis, gerendum  
est : Præstat esse paucos álacres,  
quàm multos ignávos. Stulti  
duces milites número, sapien-  
tes pónderant.

turn'd their own Weapons u-  
pon themselves. One *Midianite*  
destroys another.

## SOLDIERS.

How they lie dead in Heaps !  
The greater Part of them are  
already cut off. — And see ! —  
The few remaining run away.

## GIDEON.

They fly: (11) Come on, ye un-  
daunted Sons of War, press  
home ; be at their Heels : Pur-  
sue them to the last ; let not  
a Soul of the whole numerous  
Host escape you.

## The APPLICATION.

The Christian Warfare (of  
which This of Gideon's is a  
lively Type or Emblem) must  
be pursu'd with Vigour and  
Alacrity, and not with Remiss-  
ness, or by Compulsion. A few  
Files of well disciplin'd Sol-  
diers are preferable to Thou-  
sands, who have neither Courage  
nor Conduct. — A hot-brain'd,  
thoughtless General relies upon  
the Number of his Troops ; but  
he that is cool and wise weighs  
nothing but their Merit.

## R E M A R K S.

(1) SEE Note 4. Page 4. And Note 2. Page 88.

(2) See Note 2. Page 163.

(3) A Herald, or some particular Officer, appointed by Gideon  
to make Proclamation thro' the Army of this Act of Indulgence,  
pursuant to the Divine Command.

(4) Or

(4) Or Phara, a faithful Servant of Gideon's, who went with him by Night to take a private Survey of the Midian Camp.

(5) See Note 4. Page 163.

(6) Part of the three hundred Men who stay'd behind with Gideon, of whose Fidelity and Courage, he had all the Assurance that he could reasonably desire.

(7) See Note 2. Page 41. And Note 17. Page 107.

(8) See Note 10. Page 146.

(9) That is, to the Well, or Fountain of Harod, in the great Plain of Jezreel, at the Foot of Mount Gilboa, so that the Host of the Midianites were on the North Side of them, by the Hill of Moreh, in the Valley.

(10) The Watch-Word for that Night.

(11) Gideon, with his three hundred Men only, pass'd the River Jordan, and pursu'd the Midianites beyond the two Cities of Succoth and Penuel, and overtook them whilst they were refreshing themselves, and thoughtless of any farther Danger. At Sight of him they were in the utmost Confusion; and he gave them no Time to recover themselves out of their Surprize, but fell vigorously upon them, defeated them, and took their two Kings, Zeba and Zalmunna, and return'd to Succoth and Penuel before Sunset. See Judges viii. These two Cities having refus'd to supply him with necessary Provisions and Refreshments, as he pass'd by them in his Pursuit of the Enemy, he took Vengeance on them, in a terrible Manner, crushing the Princes of Succoth to Death under the Thorns and Briars of the Wilderness, killing the Inhabitants of Penuel, and destroying their Tower. This done, he put Zeba and Zalmunna to Death, the two Princes of the Midianites beforemention'd, and took away their Ornaments, and the golden Bosses which were generally hung about the Necks of their Camels.—After this Victory, the Israelites would have made Gideon their Prince and Head-Commander; but he refus'd, assuring them, that neither he, nor his Sons would rule over them; for the Lord only should be their Sovereign and Commander. However, he made one Request to them, with which they readily complied, and that was, to make him a Present of the Ear-rings, that they had taken as a Part of their Booty; for 'twas a Custom amongst the Midianites to wear Gold-Pendants in their Ears. In Order therefore to oblige their General, they spread a large Mantle or Cloak upon the Ground, and without the least Reluctance threw their Jewels upon it, the Weight of which (without reckoning the Collars, Ornaments, and Purple Habits, which the Kings of Midian wore, and without including the Gold Chains, which

*which were about their Camels Necks, amounted to no less than seventeen hundred Gold Shekels, that is, about seventeen hundred Pounds of English Money. Of all these valuable Materials Gideon made an Ephod, and plac'd it in the City of Ophrah. He was Judge over Israel from that Conquest to the Time of his Death, which was about nine Years. He had seventy Sons, born of many Wives, whom he had married, and One by a Concubine, nam'd Abimelech, who reign'd three Years at Schechem. The Ephod, however, beforemention'd to be plac'd at Ophrah, prov'd not only an unhappy Occasion of the Israelites offending God, but the Cause of Gideon's own Ruin, and the Destruction of his whole House.*







## DIALOGUS XXIX.

## DIALOGUE XXIX.

JEPHTHA.

*Judicum xi.*

## ARGUMENTUM.

*Jephthæ persuadent Senatores Israelitarum, ut se militiæ ducem præbeat adversus Mædianitas.*

## INTERLOCUTORES.

*Senatores Israelitarum, Jephthæ.*

## SENATORES.

**M**ISSI fumus ad te, *Jephthæ*, ab *Israelitis*, ut à te postulémus, ut præbeas te nobis ducem ad gerendum bellum contra *Ammonitas*. Scimus enim te esse eo corporis & animi robore præditum, eaque peritiâ belli, ut nemo hodiè possit id præstare melius.

JEPHTHA.

Enimvero vos exegistis me domo paternâ præ odio: Cur nunc venitis ad me, rebus adversis? Cur non potius retinistis me, cum non egeretis, ut esset vobis copia mei, cum egeretis?

JEPHTHAH.

*Judges xi.*

## The ARGUMENT.

*Jephthæ, thro' the earnest Solicitations of the Elders of Israel, takes upon himself the Command of their Army against the Ammonites.*

## \* The SPEAKERS.

The Elders of (1) *Israel*, and (2) *Jephthah*.

## ELDERS.

**W**E are come, great Sir, at the unanimous Request of the whole People of *Israel*, to entreat you to take upon your self the Command of our Army against the (3) *Ammonites*. For we are conscious, that no One is more able and undaunted; no One better qualified for that important Commission, than yourself.

JEPHTHAH.

Did not you, Gentlemen, thro' some private Pique or Resentment, oblige me to leave my Father's House? What Motives then can induce you now in your Necessities to apply to me for Succour? Why did not you

JEPHTHA.

you careſt me then, even when you had no Occaſion for me, that I might have lain under an Obligation to ſerve you, in a Time of Diſtreſs ?

SENATORES.

Noli quæſo, *Jephtha*, miſſiſſe injuriæ. Si nos non rectè fecimus, qui te expulerimus : Tu rectè facies, ſi malefícium penſabis beneficio, & innocentiam tuam magis commendabis. Quòd ſi nobiſcum proſectus fueris, & debellaveris *Ammonitas*, conſtituemus te principem omnium *Gálaaditarum*. Atque ita fiet, ut tibi longè plus ſit boni, quàm quanta fuit injuria.

ELDERS.

Let us beg the Favour of you, Sir, to lay aſide all private Reſentments. — If we were blame-worthy, in contributing towards your Exile ; your Generoſity in complying with our joint Requeſt, and burying in Oblivion our paſt ill Conduct, will be ſo much the more conſpicious, and your Innocence will by that Means ſhine forth with a double Luſtre. And in Caſe you will condeſcend to be our Head, and lead us forth to Battle, ſhould we be ſo happy as to ſubdue the *Ammonites*, you ſhall be conſtituted the *Prince* and *Sovereign Lord* over the whole People of (4) *Gilead*. By which Offer, we humbly hope, we ſhall make an ample Atonement for thoſe Injuries which you ſo wrongfully have ſuſtain'd.

JEPHTHA.

Ergo, ſi revocaveritis me ad debellandos *Ammonitas*, & *Jehova* ſubegeret eos mihi ; continébo principatū in vos ?

JEPHTHAH.

If then I ſhould take upon me that important Truſt, and by the Almighty's Aſſiſtance, ſhould ſubdue your Enemies, you will then conſent, without the leaſt Reluctance, that I ſhould rule over you.

SENATORES.

Conteſtāmur *Jehovam*, nos eſſe factūros iſto modo.

ELDERS.

We here call Heav'n to Witneſs, that in all Things we'll obey you.

JEPHTHA.

JEPHTHA.  
Perfuasistis. Eamus.

SENTENTIA.  
*Præstantes viri, licet eis in præsentia non egeas, retineri debent in casus futuros.*

JEPHTHAH.  
All Animosities apart then, I'll go before you.

The APPLICATION.  
*Those, who are truly brave, and Men of known Abilities, tho' there may be no immediate Want of their Aid and Assistance, ought always to be treated with Respect, and retain'd against a Time of future Danger and Distress.*

## R E M A R K S.

(1) SEE Note 2. Page 41. And Note 17. Page 107.  
(2) A Judge of Israel, and Successor to Jair. He was a Native of Mizpah, and, to speak the plain Truth, the Son of a Harlot, and of One Gilead, who having married a lawful Wife, and had several Children by her, those Children drove Jephthah from his Father's House; insisting, that he could be no ways entitled to any of their Inheritance. Whereupon Jephthah withdrew, and went into the Land of Tob, and there became Captain of a Band of Thieves, and such other People as he could pick up together. At that Time, however, the Israelites beyond Jordan, finding themselves oppress'd by the Ammonites, apply'd themselves to Jephthah for his friendly Aid and Assistance; and begg'd that he would take upon him to be their General, or Principal Commander. Upon this Motion, he at first reproach'd them with the Injustice they had done him, or at least with the little Regard they had for his Interest, in not preventing his Exclusion from his Father's House. However, on their earnest and repeated Sollicitations, and their Promise, on Oath, to acknowledge him their Prince, after the War was over, he took upon him to be their Leader. Whereupon he sent a Deputation to the Ammonites, to know the Reason of their Intention to attack the Israelites, and to compromise Matters, if possible, between them. —But, as the then King of the Ammonites would hearken to no Terms



*Terms of Accommodation, Jephthah, fill'd with the Spirit of God, got what Forces he could together, and went over all the Land which the Israelites possess'd beyond Jordan: And at the same Time made a Vow to the Lord; that in Case he were but successful in the approaching War with the Ammonites, he would offer up for a Burnt-Offering, at his Return home, whatsoever should first come out of his House to meet him. — The Battle accordingly being fought, and Jephthah remaining Conqueror, he ravag'd all the Land of Ammon. But as he return'd to his Family, his only Daughter came out to meet him, with Timbrels and Dances. Upon Sight of his Darling, and the Recollection of his solemn Vow, he rent his Clothes, and deploring his unhappy Case, cried out, " Ab Wretch that I am, " my dear Child, thou hast not only deceiv'd me, but art, alas! " thyself deceiv'd; for I have made a Vow unto the Lord, and " durst not fail in the Performance of my Promise." His Daughter, with all the Testimonies of filial Piety, and Resignation to the Divine Will, made Answer, " if, my Father, you have made " a Vow unto the Lord, act not partially in my Favour, but " punctually perform your most solemn Engagement. All the Indulgence I ask, is, that my Death may be suspended for awhile, " that I may go to the Mountains for two Months only, and there " bewail my Virginity with my Companions." Tho' Jephthah complied with this reasonable Request, and had due Time for Reflection on the fatal Consequence of his Vow, in Case he should put it in Execution, yet 'tis thought by several of the Fathers, and other Interpreters of the sacred Scriptures, that no Motives could prevail on him to break his Vow, however rashly made, and that, at the Expiration of the two Months beforemention'd, she died a Virgin, by his Orders, and a pure Sacrifice to her Father's unguarded Zeal, and fatal Indiscretion. — This Jephthah was a Judge of Israel six Years, and was buried in the City of Mizpah, in Gilead.*

(5) *Descendants of Ammon, or Ben-Ammi, the Son of Lot, born of this Patriarch, and his youngest Daughter. His Habitation was to the East of the Dead-Sea and Jordan, in the Mountains of Gilead. These were a famous People always at Enmity with the Israelites.*

(4) See Note 10. Page 146.



DIALOGUS XXX.

DIALOGUE XXX.

RUTH A. *Ruth. i.*

RUTH. *Ruth. i.*

ARGUMENTUM.

The ARGUMENT.

*Nóemim ex Moabíticâ discedentem in Israeliticam terram, quamvis dissuadentem, comitatur præ ejus amore Rutha, ejus quondam nurus.*

*Ruth, tho' the Daughter-in-Law only of Naomi, out of Duty and Respect, abandons the Country of the Moabites, to accompany her Mother into the Land of Israel; notwithstanding all the Arguments she could use to dissuade her from it.*

INTERLOCUTORES.

The SPEAKERS.

*Noëmis, Rutha & Orpha, ejus nurus.*

*(1) Naomi (2) Ruth and (3) Orpah, her two Daughters-in-Law.*

NOEMIS.

**P**ostquam Deus cepit misericordiam sui populi, (ut accepimus) cumque levavit famem, quæ coegerat me, & meum virum & liberos, confugere huc ad *Moabitas*; jam nihil est, quod velim diutius agere in regione alienâ. Sed vobis, meæ nurus charissimæ, censeo redeundum, suam cuique in domum

NAOMI.

**S**INCE the Almighty has exerted his Goodness and Loving-Kindness towards his own People, and has freed them from that Famine, which oblig'd me and my Husband, with our young Ones, to take up our Residence amongst the (4) *Moabites*, I have now no Motives to engage my longer Stay in

Patriam, postquam estis privatae viris. Jam latis me comitate estis. Ite sanè secundo Deo, quem precor ut vobis rependat pietatem, quâ usæ estis in mortuos, & in me. Det, inquam, vobis *Jehova*, ut nanciscamini quietem, suum utraque apud maritum. Amplectimini me, charissimæ conjuges meorum olim filiorum.

RUTHA.

Heu nos miseros ! Siccine disjungemur à té ? Ah non fiet, suavissima focrus ; quin ibimus tecum ad tuos populares.

NOEMIS.

Nihil opus est, meæ filiolæ : An putatis me adhuc útero edituram filios, qui futuri sint vobis viri ? Revertimini potiùs, meæ filiolæ ; abite. Nam ego quidem grândior sum, quam ut sim apta viro. Sed fingite non abesse spem, méque tradi viro vel in proximam noctem, filiosque gignere ; an estis expectaturæ donec adolèverint ? Póteritisne tam diu durare sine viris ? Non ita, filiolæ ; parendum est necessitati. Equidem valde angor veltro discessu, sed nolo repugnare urgenti Deo.

in a strange Land. But as for your Parts ; my dear Daughters, who have been so unfortunate to lose your Husbands, let me entreat you, to return to your Father's House. — You have waited on me, my dear Daughters, far enough. Go back, and may God Almighty be with you, and bless you, for your dutiful Deportment towards the Deceas'd, as well as me ! May God grant, I say, that each of you may find Rest with your departed Husbands ! — But give me one parting Kiss, ye that were the Darlings of my late well-beloved Sons.

RUTH.

Alas, alas ! Must we then part so far asunder. — O ! never let it be, dear Mother, but let us wait on you where e'er you go.

NAOMI.

My dear Creatures, there is no Manner of Occasion for your Attendance. — Can you imagine, considering my Years, that I can have more Sons to be your Husbands ? No, no, you had much better return, indeed you had. — Be rul'd. — For I shall never marry more, depend on't. — But upon the Supposition I should be so inclin'd, and should find me a proper Help-meet this very Night, and should have Children too in Time ; suppose I say all this, yet would it be reasonable, that you should wait till they were of proper Age ? — Could you lead a single Life so



ORPHA.

Vera prædicas. Mélius est reverti.

NOEMIS.

Si fapis, amplectere me. Vale, mea quondam nurus.

ORPHA.

Vale & tu, mea quondam focus.

NOEMIS.

Vides, *Rutha*, ut tua frátia répetat pátriam, & Deos penátes. Quid apud me hæres? Révertere unà cum eâ.

RUTHA.

Ne me urge de te relinquendâ. Nam, quo tu cunque ibis, ego ibo. Ubi tu commoraberis, ego commorabor. Communis mihi tecum erit pópulus, communis Deus. Tecum unà moriar, tecum unà humabor; ita omnino státui. Atque ita mihi hábeam *Jehóvam* propítium, ut una mors est me à te séparatúra.

NOEMIS.

Postquam ita ánimum obfirmâsti, nolo improbius obsistere tuo stúdio. Eamus sanè Deo benè fortunante.

long? I am sensible, Dear Daughters, that you couldn't do it. — 'Tis no small Mortification, I must own, to part with you; but we must always act with Resignation to the Divine Will.

ORPAH.

Indeed, Madam, I think your Advice is good, and that 'twould be Prudence in us to return.

NOEMI.

I'm glad you think so. Come, kiss me. — God be with thee, my once dear Daughter-in-Law.

ORPAH.

And with you likewise, my once dear Mother-in-Law.

NAOMI.

You find, *Ruth*, your Sister thinks proper to return, not only to her Native Home, but to her Gods. — Why do you hang thus fondly on me? Do, my Dear, go back with your Sister.

RUTH.

'Tis in vain, Madam, to press me to part with you. — For wherever you go, I'll go. — Your People shall be my People, and your God my God. I'll live with you while we live, and when we die, we'll both be bury'd in one Grave together. — This is my final Resolution. — And may Heav'n so bless me, as Death and Death only shall ever part us!

NAOMI.

Nay then, since your Resolutions are so unalterably fix'd, I'll not thwart your Inclinations.  
Let

Let us go then, and may God go with us !

## SENTENTIA.

*Beati qui Deum Deique populum antepōnunt & parentibus & patriæ: Eos Deus largè remunerabitur.*

## The APPLICATION.

*Those, who prefer God and Good Men before their Parents or their Country, may depend on the Blessings of the Almighty wherever they go.*

## R E M A R K S.

(1) *O*R Noemi, the Wife of Elimelech. She and her Husband were oblig'd to retire into the Land of the Moabites upon Occasion of a severe Famine in Judea. The Father dying, Naemi settled, and dispos'd of her Sons in Marriage; but they dying also, whilst they were but young, and leaving no Issue, she took a Resolution of returning into Judea. Her two Daughters-in-Law, having a great Regard for her, were very desirous of accompanying her in her Return; but she very strenuously dissuaded them from it, as she had no Opportunity of settling them to any Advantage in her own Country. Orpah at last was prevail'd on to stay behind, but Ruth resolutely insisted on attending her to Bethlehem. On their Arrival, the Neighbours, who had heard the News, flock'd round about her to give her Welcome; she told them however, that they should no longer call her Naomi, that is, fair, but Mara, which is Bitterness; for the Lord, said she, has heap'd Trouble upon me: I went away full, but the Lord has brought me back empty and desolate.

(2) *A Moabite by Birth, the Wife of Mahalon or Mahlon, the Son of Elimelech and Naomi.*

(3) *A Moabite by Birth, Wife of Chilion, the other Son of Elimelech and Naomi.*

(4) *See Note 16. Page 156.*





DIALOGUS XXXI.

DIALOGUE XXXI.

BOOZUS. *Ruth. ii.*

BOOZ. *Ruth ii.*

ARGUMENTUM.

The ARGUMENT.

Boózus cómitèr allóquitur Rutham spicas regentem, ejúsque pietátem collaudat.

Booz speaks courteously to Ruth, as she was gleaning in the Field, and commends her for her filial Duty, and modest Deportment.

INTERLOCUTORES.

The SPEAKERS.

Boózus, Messóres, Curátor messis, Rutha.

(1) Booz, the (2) Reapers, the (3) Overseer, and (4) Ruth.

Boozus.

**A**DSIT vobis Deus, messóres!

MESSORES.

Et tibi benè ómnia secundet!

Boozus.

Quæ est ista puella, curátor, quam hic video spicas légere?

CURATOR.

Moabitís est, quæ huc secúta est Noémim remigrantem ex agro Moabitárum. Ea rogávit, ut licéret sibi légere spicas post messóres: Id quod adhuc fecit à manè; tam paulum manet domi.

Boozus.

Audi filia, ne íveris in agrum

Booz:

**G**OD be with you, honest Reapers!

REAPERS.

And may God bless you, and all that belong to you!

Booz.

Mr. Overseer, who, pray, is that young Woman, that is so busy a gleaner yonder?

OVERSEER.

One Sir, that came along with Naomi the other Day out of the Land of (5) Moab. She ask'd Leave to glean after the Reapers, and has been here ever since Morning: Her Stay at Home, Sir, was but very short.

Booz.

Young Woman, don't go into any



aliud ad colligendas spicas, neve hinc abieris, sed hæreto apud meas ancillas, & videto ut sequaris eas, in quemcunque agrum ibunt messum. Ego vetabo, ne famuli sint tibi molesti. Quod si sities, petes potum ex iisdem vasis quibus ipsi hauriunt.

RUTHA.

Quidnam est in me, quâobrem digneris ita respicere me, cum sim peregrina?

BOOZUS.

Perlaturus est ad me, qualem tu te præstiteris erga tuam socrum post obitum viri tui; utque relicto utroque parente, terræque patriâ, contuleris te ad populum tibi antè ignotum. Quod factum *Jehova* Deus *Israelitarum* rependet tibi cumulatissimo præmio, sub cujus quasi alarum præsidium tu te receperis.

RUTHA.

Agnosco tuam gratuitam benignitatem & misericordiam, qui tam comiter confirmes animum meum consolando, cum tamen indigna sim quæ vel in ancillarum tuarum numerum veniam.

any other Field to glean, do you hear? Don't stir from my Grounds; but keep with my Maidens, and where they go, do you go. I'll give Orders to my Servants to treat you with Respect. And when you are a-dry, be so free, as to ask them for some of their Liquor out of their own Vessels.

RUTH.

What Merit is there in me, Sir, that you should be thus indulgent to a Stranger?

BOOZ.

I have heard of your dutiful Deportment towards your (6) *Mother-in-law*, since the Decease of your Husband. — And that, for her Sake, you have abandon'd both your Parents and your Country, to reside with a People, as yet perfect Strangers to you. For which Testimonies of your Love and Duty, may the *God of Israel* bless and prosper you, and as you have taken Refuge, as it were, under his Wings, may he accordingly shelter and protect you!

RUTH.

I think myself, Sir, infinitely oblig'd to you, for all these Expressions of your Tenderness and Indulgence, and for this Revival of my Spirits in so courteous a Manner, when I am conscious to myself I am not worthy of being accounted one of the Number of your Handmaids.

## SENTENTIA.

*Pii favent piis ; eisque benefaciunt.*

## The APPLICATION.

*The Righteous have a peculiar Regard for, and are always tender and indulgent to those, who are strictly just and upright like themselves.*

## R E M A R K S.

(1) *THE Son of Salmon, a Person of Quality and Distinction, in the Tribe of Judah, and of Rahab the Harlot, improperly so call'd, she being, in all Probability, a very virtuous Woman, tho' an Hostess, or One that kept a Publick House, in the City of Jericho, for the Reception of Strangers. Some are of Opinion, that there were three of this Name, viz. the Son, Grandson, and great Grandson of the abovenam'd Salmon, and that the Last was the Person here introduc'd, and so indulgent to Ruth : But whether this be Fact or not, is not so easy to determine.*

(2) *Several Husbandmen, employ'd by Booz, to gather in his Harvest.*

(3) *Steward to Booz, or some other superior Servant, on whose Fidelity and Care he could perfectly rely.*

(4) *See Note 2. Page 181.*

(5) *See Note 16. Page 156.*

(6) *See Note 1. Page 181.*

(7) *See Note 2. Page 41.*





DIALOGUS XXXII. DIALOGUE XXXII.

DISCALCEATUS.

*Rutha iv.*

ARGUMENTUM.

Boózus, *recufante áltero propinquo emit bona Nóemis, Ruthámque ducit uxórem.*

INTERLOCUTORES.

Boózus, *Propinquus, Rutha, Senátóres.*

BooZus.

HEUS tu qui híc tranfis, adefdum, paucis te volo.

PROPINQUUS.

Quidnam id eft?

BooZus.

Confifte híc paulifper, dum évoco áliquot de *fenátóribus* civitátis, qui tranfeunt per hanc portam, ut adfint nobis in hoc negótio : Nam féria res eft, e-gétque téftibus. Heus ! vos *fenátóres*, quæfo, vos ut accom-modétis huc nobis áliquantifper veftram óperam. Nos faciémus lóngiùs.

The SURRENDER.

*Ruth iv.*

The ARGUMENT.

Booz, *upon the Refusal of a nearer Relation, purchafes Naomi's Inheritance, and marries Ruth.*

The SPEAKERS.

(1) Booz, a Kinsman of Ruth's,  
(2) Ruth, and feveral (3) Elders.

Booz.

SO ho ! Friend, as you are going this Way, I beg the Favour of one Word with you.

KINSMAN.

What's your Will and Plea-fure with me, Sir?

Booz.

Stand ftill, Sir, but for a few Minutes, whilft I get toge-ther a fufficient Number of the Elders of the City, as they pafs thro' this Gate, in order for their Affiftance in an Affair of no fmall Importance, and which requires proper Witneffes. — Gentlemen, [*To the Elders.*] pray favour me with a little of your Affiftance, we won't de-tain you long.

ELD-



SENATORES.

Adsumus: Dic quid velis?

BOOZUS.

Partem fundi, qui fuit cognati nostri *Elimelēchi*, vendat *Noemis* reversa ex agro *Moabitārum*. Hanc rem visum est mihi ut tibi significārem; ut si empturus es, emas in præsentiā senātus nostri: Sin minus, indices mihi. Nemo est enim cognatus propinquior te, secundum quem ego sum.

PROPINQUUS.

Ego vero emam.

BOOZUS.

Sed, cum fundum emes à *Noemi* & à *Ruthā Moabītide* uxore demortui, emes eā conditione, ut ipsam *Rutham* ducas in matrimonium, ut susceites nomen illius in ejus hæreditate.

PROPINQUUS.

Non licet mihi hanc lege emere, ne corrumpam patrimonium meum. Eme tu, si vis, meo loco: Mihi quidem emere non licet. Atque in hujus rei testimonium accipe *calceum meum* de manu meā. Ego quemadmodum exui me hoc calceo, ita testor me cedere tibi meum jus in hac re.

ELDERS.

We are at your Service, Sir, Pray let us know your Business.

BOOZ.

(4) *Naomi*, who is lately return'd from the Land of (5) *Moab*, is determin'd to sell Part of those Lands, that belong'd to our Kinsman (6) *Elimelech*. — I thought proper to inform you Sir, [*to his Kinsman*] in this publick Manner, of her Design, that in Case you are inclin'd to purchase that Estate, you may do it before all this good Company. But if not, I desire you would frankly say so. For, as you are nearest akin, you have the first Right, and I the next.

KINSMAN.

Yes, Sir, I think to purchase it.

BOOZ.

But, in Case you buy that Ground of *Naomi* and *Ruth* the *Moabite*, the Widow of (7) *Mahalon* deceas'd, you must purchase it on this Condition, that you marry *Ruth*, and by that Means, keep his Name up, as well as possess his Inheritance.

KINSMAN.

Those Terms I can't possibly comply with. — For it would be a Prejudice to my own Estate. As it don't suit me, Sir, do you purchase it, if you please, in my Stead. — And as a Testimony of my voluntary Assignment, I here (8) *pluck off this Shoe*, and deliver it into your Hand. For as freely as I pluck it off, so freely do I relinquish all Right and Title to that Estate.

BOOZ.

## BOOZUS.

Vos senes & populâres hodiè mihi testes éritis, ut ego emam omnia bona *Elimelèchi*, & *Chilionis*, & *Mahalónis*, à *Noëmi*; utque mihi vendicem in matrimonium *Rutham Moabitidem*, conjugem *Mahalónis*, ut consulam nómine demórtui in ejus hæreditate, ne ejus nomen tollatur ex ejus consanguinitate & patriâ. Vos hodiè testes nuncupo.

## SENATORES.

Testabimur. Faxit *Jehóva*, ut mulier ista, quæ intratúra est tuam domum, tam sit facunda, quàm fuerunt *Rachel* & *Lia*, quæ duæ prole instruxerunt domum *Israeliticam*: Utque egrégium quid facias in *Ephratâ*, & tibi nóminis famam compares *Bethlebémæ*; fiâtque domus tua similis domui *Pharis*, quem *Judas* sustulit ex *Thámare* progénie tibi à *Jehóva* datâ ex puellâ.

## SENTENTIA.

*Qui vult defuncti possessionem, habeat & viduam. Qui vult quod placet, habeat & quod displicet.*

## BOOZ.

Ye Elders, and Inhabitants of this City, be Witnessees then for me, that I this Day purchase of *Naomi* all that Estate which belong'd either to *Elimelech*, or (9) *Chilion*, or *Mahalon*, his Sons, in order to marry *Ruth* the *Moabite*, the Widow and Relict of *Mahalon*, with full Intent to keep up the Name of the Deceas'd on his Estate, lest it should be extinct amongst his Kindred and his People. — Now, Gentlemen, I beg of you to be the Witnessees to my Purchase of this Estate on the Terms abovemention'd.

## ELDERS.

We will all be Witnessees. And may the good Woman, whom you take to be your Helpmeet, be as fruitful as (10) *Rachel* and (11) *Leah*, who by their respective Issue, supported the House of (12) *Israel*! May all your Actions in *Ephratab* be famous! May your Name be rever'd in (13) *Bethlehem*! And may your House, by the numerous Issue, with which God shall bless you and the Good Woman, prove like the House of (14) *Phares*, whom (15) *Thamar* gave to (16) *Judah*.

## THE APPLICATION.

*He that would purchase the Effects of a Friend deceas'd, should take the Widow, as Part of the Bargain: And he that would fain be possess'd of every Thing he fancies, should sometimes meet with a Disappointment.*

R E-

## R E M A R K S.

(1) *SEE* Note 1. Page 184.

(2) *See* Note 2. Page 181.

(3) *Some of the principal Magistrates, or most substantial Inhabitants at least, of the City of Bethlehem.—See* Note 13 below.

(4) *See* Note 1. Page 181.

(5) *See* Note 16. Page 156.

(6) *A Native of Bethlehem, the Husband of Naomi, who carried her, on Account of the Famine in his own Country, into the Land of Moab, where he died, after he had resided there about ten Years.*

(7) *Or Mahlon, the Eldest Son of Elimelech and Naomi, and the Husband of Ruth. This Mahalon died without Issue, in the Land of Moab.*

(8) *A particular Custom, or Ceremony then in Practice amongst the Hebrews, whereby they testified, in the most publick Manner, their voluntary Surrender of all Right and Title to the Estate, then to be dispos'd of to some other Claimant.*

(9) *The youngest Son of Elimelech and Naomi, and the Husband of Orpah. This Chilion, as well as his Brother, died without Issue in the Land of Moab.*

(10) *See* Note 3. Page 53.

(11) *The Daughter of Laban, and Sister to Rachel, who were both Wives to the Patriarch Jacob.*

(12) *See* Note 2. Page 41. *And* Note 17. Page 107.

(13) *That is, the House of Bread. It was call'd Bethlehem of Judah, to distinguish it from another of the same Name, in the Tribe of Zebulun. It is sometimes call'd Ephratah, and its Inhabitants Ephrateans. Tho' this City was never remarkable for its great Extent, or extraordinary Riches, yet it was infinitely so, by being the chosen Place of our blessed Saviour's Nativity.*

(14) *The eldest Son of Judah by Thamar, and Twin-Brother of Zarah.*

(15) *Or Judas, or Jehudah, the fourth Son of Jacob and Leah. See* Note 5. Page 71. — *The whole Southern Part of Palestine fell to Judah's Lot. This Tribe at their Departure out of Egypt, consisted of seventy four Thousand six Hundred Men, all able to bear Arms.—The whole Nation of the Hebrews were call'd Judæi, or Jews, as Descendants of Judah,*

(16) *Daughter-in-Law to the Patriarch Judah, Wife of Er and Onan, and Mother, by Judah himself, of Pharez and Zarah.*

D I A.





DIALOGUS XXXIII. DIALOGUE XXXIII.

SAMSON *Judicum xv.* SAMSON. *Judges xv.*

ARGUMENTUM.

The ARGUMENT.

Samson *vinctus, ad Palæstinos deductus, abruptis vinculis, occidit maxillâ Asini mille viros.*

Samson, *tho' brought before the Philistines, fast bound in Chains, breaks them asunder, and kills a Thousand of his Enemies with the Jaw-Bone of an Ass.*

INTERLOCUTORES.

The SPEAKERS.

*Judæi, Samson, Palæstini.*

The Men of (1) *Judab*, (2) *Samson*, and the (3) *Philistines*.

JUDÆI.

**A**N nescis *Palæstinos* habere impérium in nos?

SAMSON.

Scio.

JUDÆI.

Cur ergo incendiisti *ségetes eorum* magno nostro malo.

SAMSON.

Par pari ré tuli.

JUDÆI.

Atqui huc vénimus, ut te *vinctum* dedámus eis.

MEN OF JUDAH.

**D**ON'T you know, *Samson*, that the *Philistines* rule over us?

SAMSON.

Yes. I do.

MEN OF JUDAH.

How came you then so rashly to set their Corn on Fire, since we shall doubtless smart for it most severely?

SAMSON.

I did it only by Way of (4) *Retaliation*.

MEN OF JUDAH:

Notwithstanding that Plea, we are come to secure you, and shall deliver you into their Hands, for our own Satety.

SAM-

SAMSON.

Siquidem jurejurando confirmatis vos non illaturos mihi manus violentas, vinciatis licet.

JUDÆI.

Fidem damus.

SAMSON.

Agite, colligate, ducite, adducite quantum potestis.

PALÆSTINI.

Euge! adducitur ille hostis noster capitalis, qui immisit sceleratas faces in segetes nostras; nunc, nunc ulciscemur. Nunquam hodie effugies, *Samson*; hic tibi finis adest vitæ.

SAMSON.

Agite vero, siquid animi habetis, aggredimini vinctum: Experiar tamen si quid habeo solitarum virium. Euge!

PALÆSTINI.

Perimus, abrupta vincula; sed invadamus undique; non evadet: Prestemus nos viros.

SAMSON.

Sed unde mihi telum? Ecce autem commodum sese offert hæc maxilla asini; hæc præbebit

SAMSON.

I submit, Gentlemen:— But upon this Condition, that you solemnly promise to interpose no farther in the Affair directly or indirectly.

MEN of JUDAH.

Not one of us will lay a Hand on you after that.

SAMSON.

Come on then, get round about me, make me your Prisoner, bind me fast, and carry me before your Masters, as soon as you please.

PHILISTINES.

These Men of *Judah*, 'tis plain, are very honest Fellows. — See yonder! they are dragging along our mortal Foe, who with his destructive Torches set our Corn on Fire. — Now will we satiate our Revenge. — If, *Samson*, thou escap'st this Day, we'll bear the Blame for ever. — Death is thy inevitable Portion.

SAMSON.

Come on then: — Let him, that dares, approach me, tho' I'm fetter'd. — Once more I'll try my Strength. — 'Tis done.

PHILISTINES.

And we undone. — He has snapt his Bands, like Threads, asunder. — However, he shan't escape, if possible. — Let's act like Men, and resolutely hem him in.

SAMSON.

Now for some Weapon of Defence! Yonder lies very opportunely the *Jaw-Bone* of an *Ass*.

vicem clavæ. Pugnâte, viri, pro virili. Sentiētis qui vir sim. Hem! tibi qui primus me laceffis. Primus perito. Et vos, qui hîc tam densè conglobâti estis, sentite quæ sint vires *Samsonis*, qui vincit inermis armâtos. Heus, cõgitas pugnâte pèdibus? Quò fugitis? Hic adest hostis, ne pèrdite victoriâ. Tu quidem hîc jacèbis, tu quoque adjûngeris ei comes; dormite. Euge, *Samson*, quantam cædem fecisti! Maxillâ âfini quantam stragem èdidi! Maxillâ âfini prostrâvi mille viros.



## SENTENTIA.

*Qui Dei spiritu prædatus est, invictus est, frustra que constringitur. Deus sæpe vilissimis telis ulciscitur hostes suos.*

*Ass.*—That shall serve instead of a Club.—Now summons all your Courage, and fight for your Lives.—I'll give you sufficient Provocation.—Lie you there, who durst first begin the Attack.—And as for you, ye Cowards, who thus flock round me in a Body, stand clear, or ye shall feel the Weight of my Resentment. Tho' unarm'd, I'll lay you prostrate at my Feet.—Hah! Sirs, what do you take to your Heels? Whither would you run? Face your Foe, for Shame, and never lose the Conquest.—As for thy Part, Coward, lie there.—And thou, to keep thy Brother Company.—There sleep forever.—O glorious *Samson*! What a Field of Blood is here! What wondrous Feats hast thou perform'd?—With this poor Weapon hast thou laid a Thousand breathless on the Ground.

## The APPLICATION.

*He, who has the Concurrence of the Divine Spirit, must in every Attempt, how resolute soever, infallibly succeed.—All Endeavours to oppose him are fruitless and ineffectual. The Almighty sometimes thinks proper to advance his own Glory, in the Destruction of his Enemies, by the Use of such Means, as seem most weak, and no ways likely to answer the great Ends propos'd.*



## R E M A R K S.

(1) *See Note 15. Page 188.*

(2) *The Son of Manoah, of the Tribe of Dan. As to the Name of his Mother, it is no where mention'd in the sacred Scriptures. He was born at the Camp of Dan, between Zorah and Eshtaol.*

(3) *A People that came from the Isle of Caphtor, in Palestine, being Descendants from the Caphtorims, who came from Misraim, the Father of the Egyptians.*

(4) *One Day, as Samson went to Timnath, a City of the Philistines, he saw a young Woman whom he mightily fancied, and communicating his Thoughts to his Parents, they went with him to Timnath, and made a Demand of the young Woman. All Matters being duly settled, the Marriage was solemniz'd, and the Wedding-Feast, kept there with Abundance of Mirth and Gaiety, for seven Days, the Inhabitants of the Place providing thirty young Men for Samson to do him Honour on that joyful Occasion. At the Feast, he propos'd a Riddle to his young Companions, and engag'd, in Case they could resolve it, to give them thirty Sheets, and thirty Change of Garments; but if they solv'd it not, before Sun-set, the seventh Day, then they should lie under the same Obligation to him. It was agreed on accordingly, and Samson put forth his Riddle, and said unto them, Out of the Eater came forth Meat, and out of the Strong came forth Sweetness. The young Philistines, endeavouring to resolve it to no Purpose, prevail'd on the Bride by Threats to extort it from him. At last, by daily Tears and repeated Sollicitations, she wheedled the Secret out of him, and betray'd him to his Companions. Whereupon they said at last to Samson, What is sweeter than Honey? And what is stronger than a Lion? Samson, tho' highly provok'd, acknowledg'd, he had lost his Wager.: But at the same Time told them, that had they not plow'd with his Heifer, they had never won. Whereupon he went down to Ashkelon, and slew Thirty of the Philistines, and gave Change of Garments unto those who had expounded his Riddle. And his Anger being kindled, he went up to his Father's House. Whereupon Samson's Wife was given to his Companion, whom he us'd as his Friend. Samson upon this, by Way of Retaliation, set the Fields of the Philistines on Fire. See Jud. xv. 4. 5. And the Philistines, in Revenge, burnt his Wife and his Father-in-Law with her. See Verse 6.*

F I N I S.

